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REVOLUTIONARY

BY JOHN ALDERMAN

THE HISTORY OF THE REVOLUTIONARY

PERIOD

IN THE

REVOLUTION

OF THE

UNITED STATES

OF AMERICA

IN THE

REVOLUTION

OF

THE

UNITED

STATES

OF

AMERICA

A

GRAMMAR

OF THE

HINDUSTANI LANGUAGE.

BY JOHN SHAKESPEAR,

PROFESSOR OF ORIENTAL LANGUAGES AT THE EAST INDIA COMPANY'S
MILITARY SEMINARY.

سُخَن كِي طلبگار هِين عقلمند “ سُخَن سي هِي نامِ نكويان بُلد “
سُخَن كِي كرين قدر مردانِ كار “ سُخَن نامِ اُن كا رڪهي بر قرار “

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SINCE the very copious and original Grammar of the Hindustani Language, published by Dr. Gilchrist at Calcutta in 1796, has become out of print, the students of that useful dialect, though much increased in number by the provident arrangements of the Honourable East-India Company, have been able to obtain no elementary work for their aid in acquiring a knowledge of the characters, at the same time with the grammatical rules, of the language. The following attempt has, therefore, been made to supply this deficiency. And the author cannot omit declaring, in the first place, that he stands indebted to Dr. Gilchrist chiefly for such information as he may have acquired, relative

to the principles of the language here undertaken to be explained; this obligation, too, was conferred, not only by means of that gentleman's valuable publications, but also through oral instruction most liberally and kindly communicated.

The chief aim in this work is to exhibit the outlines of grammar on a reduced scale, yet so, that no material object may be passed unnoticed or ill defined. But, the rules of Prosody in Hindustani being, like those of the Persians, borrowed from the Arabic, are omitted altogether; partly because they occur in various other works, and partly because they seem an object of but little moment to European students of this dialect in general: and the chapter on Syntax is limited generally to such peculiarities, as differ from the idiom of the English.

To determine pronunciation in the Persian character, the Arabic vowels and other orthographical marks are noted, where they may appear requisite for that purpose and can be introduced: yet, the vowel *fat'ha* is commonly omitted, and ought in most instances to be understood if some other vowel or *jazm* is not marked;

except, however, before the *wāw-i-maj'hūl* and the *yā-i-maj'hūl*, which, being incapable of the Arabic notation, are necessarily designated without any vowel preceding; and, except after a final consonant, which is always silent when no vowel is written with it.

In the Persian characters, too, the letters ت and د are here marked thus ت, تھ, ڈ, ڈھ when used to represent the Indian ट ठ ड ढ; though, it may be noticed that not only this expedient is adopted by the people of India, but the distinction is very commonly made by a small ٻ written over these letters. The round form of the letter ڙ is, also, here preferred when it is subjoined to another consonant for the purpose of representing some aspirated Indian letter; as کھا for खः; but, the long form is distinctively used in other cases; so कहां for कहां. And, for the guidance of learners in the pronunciation, the نُونُ مَخْمُومَة or nasal *nūn*, answering to the Devanāgarī *anuswāra*, is when final, in the body of this work, distinguished by an additional point super-scribed; as نُونُ : in the appendix, however, to conform to the usual practice of the people of India, it is denoted by نُونُ simply.

To facilitate the progress of learners, the pronunciation of Hindustani words or combinations of letters, used at the beginning of the work, is deciphered in Roman characters: but, the Arabic letter ξ after the practice of Meninski is signified by a small figure of itself; thus ξ : and the Sanskrit *visarga* (\cdot) or the final s called ہائِی مَحْتَمِی is not noticed in the Roman characters; it being almost imperceptibly if at all sounded.

Some of the rules for the inflection of Nouns, Pronouns, and Verbs, given in the third, fourth, and fifth chapters, are divided into two parts; the first division containing what is most general or most important, whilst the second comprises the anomalies, the particular variations, or observations of inferiour moment: so that the learner may discretionally commit to memory the first part only, or the whole.

From the copious list of the most common verbal roots, in the Appendix, a great number of useful words may be derived, by changing the neuter into active or transitive, and the latter into causal, verbs; and, also, by observing what portions of a verb may be used

substantively, agreeable to the methods of derivation explained in the Grammar.

To Mr. Charles Wilkins, well known in the various departments of Oriental literature, the specimens of writing in both the Persian and Nagari characters are wholly due; but the author gladly seizes this opportunity of acknowledging, that he is under still weightier obligations to that gentleman, for advice and assistance liberally imparted in many other respects.

CORRECTIONS.

Page	7,	line	18,	for	همزة مفتوحة	read	همزة مفتوحة
—	58,	—	12,	for terminations	—	termination.	
—	67,	—	6,	for	هووينگي	—	هووينگي
—	68,	—	7,	for	جاني	—	جاتي
—	69,	—	23,	for	حاتي	—	جاتي
—	75,	—	3,	for	مين	—	مين
—	81,	—	21,	for	بولي	—	بولي
—	98,	—	5,	for	آهستي	—	آهستي
—	107,	—	15,	for	جاليسا	—	جاليسا
—	108,	—	3,	for	تيرا	—	تيرا
—	131,	—	2,	for	جاتي	—	جاتي
—	148,	—	17,	for	نكره	—	نكره
—	150,	—	1,	for	املا	—	املا
—	167,	—	11,	for	بيده	—	بيده

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A

GRAMMAR

OF THE

HINDUSTANI LANGUAGE.

CHAPTER I.

The Alphabets and Orthographical Mārks.

THE dialect most generally used in India, especially among the Muhammadan inhabitants, the officers of government and the military, is called *Urdū* (camp) or *Urdū zabān* (camp-language), which seem to have been its first and most appropriate appellations: but, it is also termed *Rekhta* (scattered) on account of the variety of languages interspersed in it; though this name is said to be more peculiarly applied to poetick com-

positions, formed, in the language here treated of, agreeable to the style and metre of the Persians: from the regions in which it has become current, it is moreover called *Hindī* and *Hindūstānī*. The groundwork of it appears to be the *Hindavī*, formerly prevalent in the extensive empire, of which Canoj was the capital; * or, the existing dialect of the district of *Braj*, called *Braj Bhākhā*. With the previous language of the country, however, freely altered in many respects to suit their idiom, the Musalman invaders and rulers incorporated a great number of Persian, Arabic, Turkish and other words; thus forming the modern *Hindūstānī*. Such being the various sources whence it is derived, it is found written in the Persian or Arabic, as well as the *Devanāgarī* or proper Indian, characters. These two alphabets will, therefore, now be given in the first place, together with the subsidiary marks or signs adopted in the use of them.

* See Mr. Colebrooke's Dissertation on the Sanskrit and Prācrit Languages, in the seventh volume of the Asiatick Researches.

PERSIAN ALPHABET.

Names of the Letters.	Letters.	In Roman Letters usually denoted by	Names of the Letters.	Letters.	In Roman Letters usually denoted by
اَلِف <i>alif</i>	ا	<i>a, ā, i, u</i>	صَاد <i>swād</i>	ص	<i>s</i>
بِي <i>be</i>	ب	<i>b</i>	ضَاد <i>zwād</i>	ض	<i>z</i>
پِي <i>pe</i>	پ	<i>p</i>	طَوِي <i>toe</i>	ط	<i>t</i>
تِي <i>te</i>	ت	<i>t</i>	ظَوِي <i>zoe</i>	ظ	<i>z</i>
سِي <i>se</i>	ث	<i>s</i>	عَيْن <i>ain</i>	ع	<i>a, i, u, &c.</i>
جِيم <i>jim</i>	ج	<i>j</i>	غَيْن <i>ghain</i>	غ	<i>gh</i>
چِي <i>che</i>	چ	<i>ch</i>	فِي <i>fe</i>	ف	<i>f</i>
حِي <i>he</i> *	ح	<i>h</i>	كَاف <i>kāf</i>	ق	<i>k</i>
خِي <i>khe</i>	خ	<i>kh</i>	كَاف <i>kāf</i>	ك	<i>k</i>
دَال <i>dāl</i>	د	<i>d</i>	گَاف <i>gāf</i>	گ	<i>g</i>
ذَال <i>zāl</i>	ذ	<i>z</i>	لَام <i>lām</i>	ل	<i>l</i>
رِي <i>re</i>	ر	<i>r</i>	مِيم <i>mīm</i>	م	<i>m</i>
زِي <i>ze</i>	ز	<i>z</i>	نُون <i>nūn</i>	ن	<i>n</i>
زِي <i>zhe</i>	ژ	<i>zh</i>	وَاو <i>wāo</i>	و	<i>w, v, ū, o, au, &c.</i>
سِين <i>sīn</i>	س	<i>s</i>	هِي <i>he</i> †	ه	<i>h</i>
شِين <i>shīn</i>	ش	<i>sh</i>	يِي <i>ye</i>	ي	<i>y, ī, e, ai, &c.</i>

* Called by way of discrimination حاي حِطِّي (*hā-i-hutti*) as the other

† He is termed هاي هَوَز (*hā-i-hawwaz*) or هاي مَدَوَرَه (*hā-i-mudawwara*).

The preceding alphabet is properly Arabic, with the additional characters پ (*pe*), چ (*che*), ژ (*zhe*), and گ (*gāf*), which the Persians have devised to represent such elementary sounds in their language as are foreign to the Arabic; and, the names given to the whole, in the latter language, are اَلِف (*alif*), با (*bā*), با عَجَمِي (*bā ājamī*) the Persian *bā*, تا (*tā*), ثا (*thā*), جِيم (*jīm*), جِيم عَجَمِي (*jīm ājamī*) the Persian *jīm*, حا (*hā*), خا (*khā*), دال (*dāl*), ذال (*dhāl*), را (*rā*), زا (*zā*), زا عَجَمِي (*zā ājamī*) the Persian *zā*, سِين (*sīn*), شِين (*shīn*), صاد (*sād*), ضاد (*zād*), طا (*tā*), ظا (*ẓā*), عَيْن (*āin*), غَيْن (*ghain*), فا (*fā*), قاف (*kāf*), كاف (*kāf*), كاف عَجَمِي (*kāf ājamī*) the Persian *kāf*, لام (*lām*), مِيم (*mīm*), نُون (*nūn*), وا (*wā*), ها (*hā*), يا (*yā*), agreeable to the order in which they are before arranged.

The short vowels and other orthographical signs are,

زَبَر (*zabār*) or فَتْحَةٌ (*fat'ha*), denoted by *a*.

زَيْر (*zer*) or كَسْر (*kasr*) or كَسْرَةٌ (*kasra*), denoted by *i*.

پِيش (*pesh*) or ضَم (*ẓamm*) or ضَمَّة (*ẓamma*), denoted by *u*.

هَمْزَةٌ (*hamza*) which is always initial in a syllable, whilst *alif* must be medial or final; and which is uniformly moveable or accompanied by one of the vowels above noticed, whilst *alif* is always quiescent or devoid of them: so, in اَب (*ab*)

the first letter is rightly termed *hamza* ; but, in *bā* (بَا) the second is *alif*.

or جَزْم (jazm), which shews that the subscribed letter is سَاكِن (sākin) *quiescent*, that is, having no vowel to be sounded after it.

مَدَّة (madda) or مَدَّ (madd), which placed over ا (alif) called then اَلِفٌ مَمْدُودَةٌ (alif-i-mamdūda) extends its sound ; *hamza* and *alif* being in such cases united : so آب (āb) *water*.

تَشْدِيد (tashdīd), which shews that the letter underneath must be pronounced double : so, in سُنَّا (sunnā) *to hear*.

وَصْل (wasl), which serves to join together two Arabic words, the latter having the article ال (al) prefixed, the vowel of which is dropped in pronunciation ; as اَخِرُ الْاَمْرِ (ākhiru-l-amr) *the end of the affair* : and, the ل (lām) is converted in sound to the next following letter, if this be ت د ث ز ر ن or ل ط ض ص ش س or ن, which then takes *tashdīd*, and is pronounced as double ; so, عَوَامُ النَّاسِ (awāmmu-n-nās) *the common people*.

To these may be added the Arabic تَنْوِين (tanwīn)* formed, in

* Of the terms here used, زَبَر and زَبِير and پِیش are Persian words, the rest are Arabic. زَبَر *above* and زَبِير *under* are given as names, to the

writing, by doubling the vowel with which the word terminates, and subjoining *alif* if that vowel happens to be *fat'ha* ; so, ^{صُ}خُصُوصٌ (*khusūsun*) ^{صِ}خُصُوصٍ (*khusūsīn*) ^{صَا}خُصُوصًا (*khusūsān*) *particularity, particularly* : the vowel in such cases taking after it the sound of ن (nūn) from which letter the term is derived.

Most of the characters in the Persian alphabet admit of some change in appearance when combined with each other ; the *dāmans* or final curves of many, and the appendant line of

vowels from their respective positions : پیش *before*, on account either of its being placed a little before the consonant which it follows in utterance, or of its being sounded at the fore part of the mouth : فِتْحَةٌ *opening*, because the vowel is pronounced with the mouth open : كَسْرٌ or كَسْرَةٌ *breaking*, because the voice is broken, as it were, in the enunciation : ضَمٌّ or ضَمَّةٌ *contraction*, from the manner in which the lips are drawn together : هَمْزَةٌ *compression*, as it is uttered with a slight compression of the throat : جَزْمٌ *amputation*, because the letter over which it is placed is severed from the following in pronunciation : مَدٌّ or مَدَّةٌ *extension*, because it prolongs the enunciation of a letter : تَشْدِيدٌ *corroboration*, as it doubles the power of a letter : وُصْلٌ *conjunction*, from its joining together words : تَنْوِينٌ *nūnation*, or addition of the sound of the letter ن (nūn).

the *mīm*, being omitted before a subsequent letter in the same word: the characters, ژ زر ذ د ا and , however, admit not of curtailment in any shape, or of having any letter subjoined to them, except occasionally in the broken or running hand; and the usual compounds کا (*kā*), گā (*gā*), لا or لā (*lā*), and { (*hā*), might arrest the progress of the learner, were they not here submitted to his observation.

In the Hindustani, moreover, there are several elementary sounds, for which, though appropriate letters are found in the Nāgarī system of writing, as will be shortly exhibited, yet no corresponding simple characters exist in the Persian alphabet; the following combinations, or letters with extraordinary marks, are therefore generally adopted to represent them.

أ (for آ *a*) According to the orthography of the Arabs, ا (*alif*) has no sound of itself when at the beginning of a word, but it takes that of the accompanying vowel, as well as the name *hamza* in such cases; this compound is therefore called ^{فتحة} ^{مفتوحة} ^{همزة} (*hamza-i-maftūha*) *hamza with fat'ha*.

آ (for آ *ā*) ^{ممدودة} ^{همزة} (*hamza-i-mamdūda*) or ^{ممدودة} ^آ (*alif-i-mamdūda*) *hamza or alif with madda*.

إ (for إ *i*) ^{مكسورة} ^{همزة} (*hamza-i-maksūra*) *hamza with kasr*.

In Arabic and Persian words, however, when *hamza* with

kasr follows *alif* immediately, the former is termed ^{هَمْزَةٌ مَلِيئَةٌ} *hamza-i-mulaiyana*) softened hamza, and may be distinguished by two points beneath ; as ^ي *i*

اي (for ^ي *i*) ^{هَمْزَةٌ مَكْسُورَةٌ وَيَايٍ مَعْرُوفٍ} (*hamza-i-maksūra wa yā-i-ma'rūf*) hamza with *kasr* followed by *yā-i-ma'rūf*. In all situations, however, except at the beginning of a word, ا (*alif*) is dropped, and the ي (*ye*) called ^{يَايٍ مَعْرُوفٍ} (*yā-i-ma'rūf*) the known *ye*, is used either with or without the vowel here marked to denote this sound.

أ (for ^أ *u*) ^{هَمْزَةٌ مَضْمُونَةٌ} (*hamza-i-mazmūma*) hamza with *zamm*.
او (for ^أ *ū*) ^{هَمْزَةٌ مَضْمُونَةٌ وَوَاوٍ مَعْرُوفٍ} (*hamza-i-mazmūma wa wāw-i-ma'rūf*) hamza with *zamm* followed by *wāw-i-ma'rūf*. In all situations, however, except at the beginning of a word, ا (*alif*) is dropped, and و (*wāo*) termed ^{وَاوٍ مَعْرُوفٍ} (*wāw-i-ma'rūf*) the known *wāo*, is used, either with or without the vowel marked over the preceding letter, to denote this sound.

ر (for ^ر *ri*) ^{رَايٍ مَكْسُورَةٍ} (*rā-i-maksūra*) *re* with *kasr*.
ري (for ^ر *ri*) ^{رَايٍ مَكْسُورَةٍ وَيَايٍ مَعْرُوفٍ} (*rā-i-maksūra wa yā-i-ma'rūf*) *re* with *kasr* and *yā-i-ma'rūf*.

لر (for ^{لر} *lri*) ^{لَامٌ وَرَايٍ مَكْسُورَتَيْنِ مُتَّصِلَتَيْ التَّلْفُظَيْنِ} (*lām wa rā-i-maksūratain muttasilatu-t-talaffuzain*) *lām* and *re*, both with *kasr*, pronounced closely together.

لري (for لری *lrī*) لام و رأي مَكْسُورَتَيْنِ و ياي معروف (*lām wa rā-i-mak-sūratain wa yā-i ma'rūf*) *lām and re, both with kasr, followed by yā-i-ma'rūf.*

اي (for ای *e*) همزة مكسورة و ياي مجهول (*hamza-i-maksūra wa yā-i-maǰ'hūl*) *hamza with kasr and yā-i-maǰ'hūl* : but, for the sound here intended ا (*alif*) is written at the beginning of a word only, the letter ي (*ye*) sufficing in the middle or at the end. As this pronunciation exists not in the Arabic, the ي when used for this purpose is called مجهول (*maǰ'hūl*) *unknown*, and there is no method of defining it by the Arabic orthography ; it may therefore be distinguished from ای (*ī*) and آي (*ai*) by the circumstance of having no vowel prefixed.

اي (for آي *ai*) همزة مفتوحة و ياي ساكن (*hamza-i-maftūha wa yā-i-sākin*) *hamza with fat'ha and ye quiescent* : but, *alif* and *hamza* are used at the beginning of a word only, the letter ي termed ما قبل مفتوح (*yā-i-sākin mā kabl maftūh*) *ye quiescent, the preceding letter having fat'ha*, serving, when *fat'ha* is written or understood over the preceding letter, to convey this sound in the middle or at the end of a word.

او (for آو *o*) همزة مضمومة و واو مجهول (*hamza-i-mazmūma wa wāw-i-maǰ'hūl*) *hamza with zamm and wāw-i-maǰ'hūl* : but,

for the sound here intended, *alif* is not written except at the beginning of a word, و (*wāo*) sufficing if medial or final. As this pronunciation is foreign to the Arabic, the , when thus pronounced is called ^{مَجْهُولٌ} *unknown*, and there is no mark to define it in the Arabic orthography; it may, therefore, be distinguished from اُو (ū) and اُو (au) by the circumstance of having no vowel prefixed.

اُو (for اُو au) ^{هَمْزَةٌ مَفْتُوحَةٌ وَ وَاوٍ سَاكِنٍ} (*hamza-i-maftūha wa wāw-i-sākin*) *hamza with fat'ha and wāo quiescent* : but ا (alif) cannot be written for this purpose except at the beginning of a word, و (*wāo*), called ^{وَاوٍ سَاكِنٍ مَا قَبْلَ مَفْتُوحٍ} (*wāw-i-sākin mā kabl maftūh*) *wāo quiescent following a letter with fat'ha*, sufficing, if *fat'ha* precedes, to denote this sound in all other cases.

ن or ن (for 'n) ^{نُونٌ غُنَّةٌ} (*nūn-i-ghunna*) or ^{نُونٌ مَغْنُونَةٌ} (*nūn-i-maghnūna*) *nasal nūn*. But the Nāgarī mark may be used occasionally for any nasal.

کھ (for ख kh) ^{کَافٍ ثَقِيلَةٌ} (*kāf-i-sakīla*) *heavy kāf*.

کھ (for घ gh) ^{کَافٍ عَجَمِيٌّ ثَقِيلَةٌ} (*kāf ājamī sakīla*) *heavy Persian kāf*.

ن or ن (for ङ ng) ^{کَافٍ عَجَمِيٌّ مَغْنُونَةٌ} (*kāf ājamī maghnūna*) *nasal Persian kāf*.

چہ (for چھ *chh*) جیمِ عجمیِ ثقیلہ (*jīm ājamī sakīla*) heavy Persian *jīm*.

جہ (for جھ *jh*) جیمِ ثقیلہ (*jīm-i-sakīla*) heavy *jīm*.

ن or ن (for न *ny*) یایِ مغزُونہ (*yā-i-maghnūna*) nasal *ye*.

ت (for ट *t*) تائیِ مُثَقَلہ (*tā-i-musakkala*) heavier *te*.

تہ (for ठ *th*) تائیِ اَثَقَل (*tā-i-askal*) heaviest *te*.

ڈ (for ड *d*) دالِ مُثَقَلہ (*dāl-i-musakkala*) heavier *dāl*.†

ڈہ (for ढ *dh*) دالِ اَثَقَل (*dāl-i-askal*) heaviest *dāl*.†

ن or ن (for ण *n*) نُونِ ثَقِيلہ (*nūn-i-sakīla*) heavy *nūn*.

تہ (for थ *th*) تائیِ ثَقِيلہ (*tā-i-sakīla*) heavy *te*.

دہ (for ध *dh*) دالِ ثَقِيلہ (*dāl-i-sakīla*) heavy *dāl*.

پہ (for फ *ph*) بایِ عجمیِ ثَقِيلہ (*bā-i-ājamī sakīla*) heavy Persian *be*.

بہ (for भ *bh*) بایِ ثَقِيلہ (*bā-i-sakīla*) heavy *be*.‡

کہ (for क *kh*) کافِ اَثَقَل (*kāf-i-askal*) heaviest *kāf*.

چہ (for क्ष *chh*) جیمِ عجمیِ اَثَقَل (*jīm ājamī askal*) heaviest Persian *jīm*.

† These letters are sometimes pronounced rather as *r*, *rh*, than *d*, *dh*; in which case they may, distinctively, be written ڙ (ڙ) ڙہ (ڙہ).

‡ In opposition to such compounds, called *heavy*, the simple Arabic letters are thus described; با تازیِ خَفِيفَه ب (*bā tāzī khafīfa*) the light Arabic *bā*; جیمِ تازیِ خَفِيفَه ج (*jīm tāzī khafīfa*) light Arabic *jīm*, &c.

THE DEVANĀGARĪ ALPHABET.

VOWELS.

अ *a*, आ *ā*; इ *i*, ई *ī*; उ *u*, ऊ *ū*; ऋ *ri*, ॠ *rī*;
 ॡ *lri*,* ॢ *lrī*;* ए *e*, ऐ *ai*; ओ *o*, औ *au*;
 ण *n*; ः *ah* (final *h* silent) or *a*.

CONSONANTS.

क <i>ka</i> ,	ख <i>kha</i> ;	ग <i>ga</i> ,	घ <i>gha</i> ;	ङ <i>nga</i> .*
च <i>cha</i> ,	छ <i>chha</i> ;	ज <i>ja</i> ,	झ <i>jha</i> ;	ञ <i>nya</i> .*
ट <i>ta</i> ,	ठ <i>tha</i> ;	ड <i>da</i> ,†	ढ <i>dha</i> ;†	ण <i>na</i> .
त <i>ta</i> ,	थ <i>tha</i> ;	द <i>da</i> ,	ध <i>dha</i> ;	न <i>na</i> .
प <i>pa</i> ,	फ <i>pha</i> ;	ब <i>ba</i> ,	भ <i>bha</i> ;	म <i>ma</i> .
य <i>ya</i> ,	र <i>ra</i> ,	ल <i>la</i> ,	व <i>va</i> .	
श <i>sa</i> ,‡	ष <i>sha</i> ,‡	स <i>sa</i> ,	ह <i>ha</i> .	क्ष <i>ksha</i> .‡

* These letters are very rarely, and some of them, perhaps, never used in writing Hindustani; but they exist in this alphabet as necessary for the language to which it was originally applied.

† उ and ढ are frequently pronounced rather as *ṛa* and *ṛha* by reverting the tip of the tongue to the palate; and, to denote this variation, a point may be subscribed, as उ̣ *ṛa*, ढ̣ *ṛha*.

‡ श has properly the power of *s* uttered by applying the tip of the

The above forms of the vowels are always used when alone or at the beginning of a syllable ; after consonants, however, there is no character for अ and the rest are denoted by the following letters :

ā ; i, ī ; u, ū ; ri, rī ;* lri,* lrī ;*
e, ai ; o, au.

Though, in repeating the alphabet, it is usual to say a, ā, i, ī, &c. ka, kha, ga, gha, &c. simply, as noted above ; yet, in naming the letters, कारः (kāra) or कार (kār) is generally added to the sound of each : so, अकार (akār) the letter अ, ककार (kakār) the letter क ; but ' the mark for a silent nasal is called अनुस्वारः (anuswāra), as : (final h silent) is termed विसर्गः (visarga).

When standing alone or commencing a syllable, and when following a consonant in composition, the vowels are thus used :

अक आका इकि ईकी उकु ऊकु ऋकृ ॠकृ लृकृ
aka . ākā . iki . ikī . uku . ūkū . rikri . rīkri . lrīkri .

लृकृ एके ऐकै ओको औकौ
lrīkri . eke . aikai . oko . aukau.

tongue to the forepart of the palate ; but, it is also generally adopted to represent the Arabic ش (shin) : ष is sometimes sounded as kḥa : and क्ष as chḥa.

The vowel अ is never written, except at the beginning of a word; and its sound is inherent in all open consonants, which no other vowel follows, or which have not a mark of elision subscribed, as at the end of दिश् (dis) region. But, if two or more consonants meet together, without the intervention of any vowel in the pronunciation, they should coalesce and become one compound character. Such compounds are formed in various ways; either by placing the body of the subsequent consonant under the first; by blending them together, in some particular instances; or, most commonly, by arranging them in their usual order, yet so that their bodies as well as heads may be in contact, the perpendicular stroke being omitted in every letter, that when used alone requires it, except in the last; so, क्ल kl, द्ध ddh, त्स्य tsny: some consonants, however, retain the upright stroke though another be subjoined; as क्य kky: and, in a few of the compounds, little or no resemblance appears to the simple letters; as in ज्ञ jny, क्ष ksh: and, the letter र when immediately following a consonant takes a peculiar form beneath it, as क्र kr, द्र dr; but, when in the middle of a word it is immediately followed by a consonant, it is placed above in the shape as र्क rk, र्ग rg; and this letter is in grammars generally called रेफ (reph or repha).

To denote such Arabic or Persian letters as have no exact

A single stroke thus ۞ is used at the end of a hemistich, and a double one thus ۞۞ at the end of a distich, as well as on other occasions, to mark the divisions in composition.

CHAPTER II.

On Pronunciation.

آ a. According to the orthography of the Arabs, initial *alif* (ا) has no sound but that of its accompanying vowel, which, in this case, is *fat'ha* (ˊ); and, as pronounced in Hindūstān, it resembles the English *u* in *up*, *fun*, or the French *e* in *le*.

آ ā, like *a* in *all*, or *aw* in *bawl*; being the foregoing letter prolonged in sound.

ا i, as *i* in *fin*, being the power of the vowel *kasr* (.) merely in the Arabic character.

آي ī, as *ee* in *peer*; being the last doubled in sound.

ا u, like *oo* in *wool*, or as *u* in *pull*, *full*; being the power of the Arabic vowel *zamm* (ˋ) simply.

او ū, as the last prolonged in utterance; or, as *oo* in *cool*, *fool*.

اي e, as *ai* in *pair* or *a* in *fate*. This is the sound of *yā-i-maj'hūl*, apparently so termed because not known in

the Arabic; and though of frequent occurrence in the Persian language, it has no peculiar mark or character to distinguish it.

اَيَّ **ai**, like *i* in *dire*, *bite*, or *ei* in *height*; being, in Arabic, a compound of *fat'ha* and *ye quiescent*.

او **o**, as *o* in *bone*; being the power of *wāw-i-maj'hūl*, so termed because unknown in Arabic; and, though of frequent occurrence in the Persian language, it has no distinctive character or mark in the Persi-Arabic orthography.

اَوَّ **au**, like the German *au*, or the English *ou* in *our*; being, in Arabic, a compound of *fat'ha* and *wāo quiescent*.

ب **b**, as the English *b*.

بھ **bh**, as *b* with an aspiration, sensibly expressed, yet closely as one individual letter.

پ **p**, as the English *p*.

پھ **ph**, as *p* with an aspiration, sensibly though closely expressed as one letter only.

ت **t**, as in *tube* nearly; being uttered softly by protruding the tip of the tongue between the teeth.

تھ **th**, like the last, sensibly aspirated, but as one letter only.

تھ **ṭ**, as *t* uttered by reverting the point of the tongue on

the palate, and sounding the letter up in the head. This *t* and the *d* following are pronounced more harshly, or with the tip of the tongue higher on the palate than the English letters of these forms; whilst the ت (ت) and د (د) require a softer enunciation, more on the teeth, or rather between them.

थ̣ ठ̣ *th*, as *t* with an aspiration, sensibly but closely expressed as one letter.

स̣ स̣ *s*, as *s* in *sin* by the Indians; but, by the Arabs more like *th* in *this*.

ज̣ ज̣ *j*, as *j* in *judge*.

झ̣ झ̣ *jh*, as *j* with an aspiration sensibly uttered together.

च̣ च̣ *ch*, as *ch* in *church*.

छ̣ छ̣ *chh*, as *ch* with an aspiration sensibly expressed together.

क्ष̣ क्ष̣ *chh*, variously pronounced and denoted as *chh*, *kh*, or *ksh*.

ह̣ ह̣ *h*, as *h* forcibly expressed.

ख̣ ख̣ *kh*, a peculiar guttural sound formed with a slight tremulous motion of the throat, like the Scottish *gh* or the German *ch*.

द̣ द̣ *d*, as *d* in *dew* nearly; being softly uttered by protruding the tip of the tongue between the teeth.

ध dh, as *d* aspirated.

ड d, as *d* in *dull* nearly; but, this letter, like the *t* preceding, must be uttered by striking the tip of the tongue far back towards the palate.

ढ dh, as the last, aspirated.

ज z, like *z* in *zeal* by the Indians; but, by the Arabs, as *dh*.

र r, as *r* fully sounded with the tongue vibrating on the palate; or, as in the French *amour*.

ड़ r, as *r* pronounced with the point of the tongue reverted on the palate.

ढ़ rh, as the last, aspirated.

ञ z, as *z* in *zeal*.

ञ sh, as *s* in the English word, *pleasure*: or, as the French *j* in *jour*, &c.

स s, as *s* in *sin*.

श sh, as *sh* in *shine*.

स s, as *s* in *sin* by the Indians; but, by the Arabs, more forcibly with a mixture of *w*.

ض z, as *z* in *zeal* by the Indians; but, by the Arabs, with a mixture of *w*.

ط t, as *t* in *tub* nearly by the Indians; but, by the Arabs, rather as *tw*.

ظ ڙ *z*, as *z* in *zeal* by the Indians; but, by the Arabs, rather as *thw*.

ع ڙ *ā*, this letter, with the Arabs, is a guttural consonant of peculiar utterance; by the Indians, however, it is often but very slightly if at all pronounced; and, the mere vowel used with it is noted, in the Nāgarī character, when it exists at the beginning of a syllable; so, in that character, for ع ڙ may be adopted; for ع ڙ; for ع ڙ*.

غ ڙ *gh*, as *g* uttered in a peculiar manner deeply from the throat, much like the Northumbrian *r*; or, as the sound *gha*, *gha*, *gha*, formed in gargling.

ف ڙ *f*, as *f* in *fin*.

ق ڙ *k*, as *k* uttered with the root of the tongue pressed back on the throat, so as to check the voice gently and to occasion a clinking sound; or, as the guggling of water from a narrow-necked bottle.

* In the Roman characters, following the practice of Meninsky, the letter ع when initial in a syllable is here represented by a small form of itself written over its subsequent vowel; and, when in the middle or at the end of a syllable, by the same mark placed after the vowel which goes before in pronunciation; so, عَقْل *ākl*, مَع *ma*.

क क *k*, as *k* in *king*.

ख ख *kh*, as *k* with an aspiration sensibly expressed.

घ घ *kh*, variously pronounced and denoted as *kh* or *sh*.

ग ग *g*, as *g* in *give*.

ङ ङ *gh*, as the last with an aspiration.

ल ल *l*, as the English *l*.

म म *m*, as the English *m*.

न न *n*, as the English *n*.

ॠ or ॡ *n̄*, a nasal sound merely, like that of the French in *sans*, *bon*. By this character any nasal, when silent, may be represented.

ॢ or ॣ *n̄* or *ng*, like the nasal last noted; or, as *ng* in *king*. This and the two next following letters are the nasals, according to the Indian orthography, before the consonants of their respective classes; but in writing the Hindustani, they are generally denoted by the characters last described, and pronounced as such.

। or ॥ *n̄* or *ny*, uttered nearly as the last preceding; or, more properly, by pressing the whole breadth of the tongue into the hollow of the palate, the tip turned downwards, and by forcing the sound through the nose with the mouth open: something like *gn* in the French *digne*.

ن or ن نā, as the preceding nasals, sounded with the point of the tongue reverted to the palate.

و व v or w, as v or w in English; or rather a sound between them: in the Arabic characters, however, this letter subsequent to *fat'ha*, becomes *au*; to *zamm*, *ū*; and, when *maj'hūl*, it is sounded *o*, as before noticed. But, in some Persian words, و (*wāo*) though written is omitted in pronunciation, a slight sound of *zamm* (°) only being imparted by it; as, in خواب (*khwāb*) *sleep*, خوش (*khush*) *pleasant*. When thus used, it is called واو معدوله (*wāw-i-ma' dūla*) *the passed by wāo*; and, may in the Nāgarī and Roman characters be distinguished by points underneath, as व̣ w or उ̣ u.

ह̣ h, as *h* in the English *horse*, *house*: when final, however, in Indian and Persian words, this letter is sometimes but very slightly if at all sounded, being then termed هائي مختفي (*hā-i-mukhtafī*) *concealed he*, in Arabic; in which case, it may be denoted by : (*visarga*) in the Nāgarī character, and may be omitted in the Roman.

ي य y, as *y* in the English *yoke*, *your*; in the Arabic characters, however, this letter becomes, together with the preceding vowel, if *fat'ha*, *ai*; if *kasr*, *ī*; and, if it is *maj'hūl*, it is sounded *e*, as noticed above. When, moreover, in

some Arabic words, a *ye* final is preceded by *fat'ha*, it is then called الف مقصورة (*alif-i-maksūra*) abbreviated or restricted *alif*; and, being pronounced as *alif*, it may be denoted in the Nāgarī and Roman characters thus, | a, and sounded as these letters; so تَعَالَى (taālā); but when joined in pronunciation to a following word, it has the power of *fat'ha* only, as عَلِي الصَّابِح (āla-s-sabāh).

अन an, } as the respective vowels with the sound of न (n)
 इन in, } superadded.
 उन un, }

We may further remark that, in certain Arabic words, | (*alif*) is sounded though not written; and, in some instances, it is represented by another letter; but, in such cases, the actual sound had best be attended to in the Nāgarī and Roman characters: so, اللهُ اَللّٰه (allāh) god, صَلَاةٌ صَلَاة (salāt) prayer.

CHAPTER III.

On the Noun.

1. The Arabic term اِسْم name, noun, is applied by the Muhammadans not only to *nouns substantive*, *nouns adjective*,

अन
 इन
 उन
 अल्लाह
 सलत
 अस्म
 नाम
 नपुंसक
 लिंग

and *nouns of number*, but to the *pronouns* as well as to the *past* and *present participles*: for Europeans, however, the divisions and terms of grammar, to which they are accustomed, may prove most convenient, and will therefore be here generally adopted; but, the grammatical terms, borrowed from the Arabic and applied by the people of India to the dialect here treated of, will be subjoined in the Appendix.

2. Nouns may be divided into primitive and derivative, substantive and adjective, as well as into masculine and feminine. Those which apparently proceed from no other word in the language, are *primitive*; but, on the contrary, such as spring from verbs or other nouns may be termed *derivative*. A noun substantive is the name of a thing whether real or imaginary: an adjective is a word attributive of some quality or distinction to the substantive with which it is used. Thus, گھوڑا *a horse*, is a primitive noun substantive, and, اچھا *good*, an adjective of the same description; but بولی *speech* is derivative from بول *speak*, as ہندی *Indian* is from ہند *India*.

3. With respect to gender, some nouns may be discriminated by the well-known sex of the beings to which they are applied; as, جورو *a wife*, خضم *a husband*: in others, the

घोरा.

श्रच्छा.

बोली. बोल.

हिन्दी. हिन्द.

जोरु. खसम.

here pointed out to be feminine, whether by nature or form, or which have not terminations usually appropriated to that gender, may be regarded by the learner as masculines, till, from a better acquaintance with the language, he knows how to discriminate them aright.

शेख्जारी. शेख्जारा.

बेटी. बेटा.

दशवीं. दशवाँ.

धोविन्. धोवी.

दुलहन्. दुलहा.

4. Feminine nouns are obtained from masculines by changing the finals of the latter, if *أ* (*a*) *آ* (*ā*) *آن* (*an*) or *إي* (*ī*) to *إي* (*ī*) *این* (*īn*) *ان* (*an*) or *ان* (*in*); as, *شہزادی* a princess, from *شہزادہ* a prince; *بیٹی* a daughter, from *بیٹا* a son; *دسویں* from *دسواں* tenth; *دھوبین* a washerwoman, from *دھوبی* a washerman; *دلہن* a bride, from *دولہا* a bridegroom: and, if the last letter is any

other vowel or a consonant, the feminine is generally formed by the addition of the above-mentioned terminations, or of

تی. تی. تی.

* *آ* (*ā*) *نی* (*nī*) *آنی* (*ānī*) *ین* (*yan*) or *آین* (*āyan*); so, *ہرنی* a doe, from *ہرن* a deer; *نایکا* the female of a *نایک* leader; *مورنی* a peahen, from *مور* a peacock; *مہترانی* from *مہتر* a sweeper; *بنیائین*

the wife of a *بنیا* shopkeeper; *گروائین* the wife of a *گرو* religious

preceptor. With Persian words, however, *نر* is generally used

to distinguish the male, and *مادہ* the female; as, *شیرنر* a tiger,

شیرمادہ a tigress; *نرگاو* a bull, *مادہ گاو* a cow; and the feminines

of Arabic nouns are sometimes had, according to the idiom

* *हरिणी. हरिण. नायिका. नायक. मोरनी. मोर. मेहतराणी. मेहतर.*

बन्यायन्. बन्या. गुरुवाइन्. गुरु.

of that language, by subjoining *ād* (*a*) to the masculines ; so *مَلِكَة* *a queen*, from *مَلِك* *a king*.

5. In number, most nouns may be either singular or plural. The termination *ād* (*a*) or *ā* (*ā*) of masculines in the nominative singular becomes *ai* (*e*) in the same case of the plural ; except

خدا, امرأہ, the words *خدا* *God*, *أمرأہ* *a noble or nobles*, *کیتا* *a poet*, *ملا* *a doctor*, *कविता. मुल्ला.*
राजा. लाला. *راجا* * *a prince*, *لالا* *master*, *بابا* *father*, *پیتا* *father*, *میرزا* *a prince*, *बाबा. पिता. मिर्जा.*
सोदा. त्रेता. *سودا* *melancholy*, *تريتہ* *the silver age*, *گدا* *a beggar*, *پیشوا* *a leader*, *गधा. पेशवा.*
मुसफ़्फा. *مُصَفَّا* *pure*, *दानا* *liberal*, *دانا* *wise*, *پیدا* *produced*, *الا* *sublime*, which, *वेदा. बाला.*
दाता. दाना. with a very few more, chiefly proper names or adjectives,

ending in *ā* (*ā*), as well as masculine nouns of all other terminations, are the same in the nominatives of both numbers. Feminine nouns, whose singular termination is *ai* (*i*), assume *ān* (*ān*) for the nominative plural ; and, to other feminines *ain* (*en*) is added for the same purpose. So, *پيالے* *cups*, from *پيالہ* ; *لڑکی* *boys*, from *لڑکا* ; *لڑکیاں* *girls*, from *لڑکی* ; *کتابیں* *books*, from *کتاب*.

¶ Nouns, however, borrowed from the Persian, are sometimes made plural, agreeable to the rules of that language, by the addition of *ān* † (*ān*) *ها* (*hā*) or *جات* (*jāt*) to the singular ;

* This word is sometimes inflected ; as, *راجی* or *راجی* or *راجون* کا.

† Words ending in *ā* called *ہائے مُخْتَفِي* change that letter to *گ*

as, صُوبَاتٍ *cupbearers*, from سَاقِي *years*, from سَالٍ ; صُوبَاتٍ *provinces*, from صُوبَةٍ . But Arabic nouns, also, frequently assume, in the plural, the various forms peculiar to the Arabic; of which the most common are like مَوْجُودَاتٍ *beings*, from مَوْجُودٍ ;

أَخْبَارٍ *news*, from خَبَرَ ; عُنُصُرٍ *elements*, from عُنُصْرٍ ; عُلَمَاءُ *the learned*,

from عَالِمٍ ; خُطُوبٍ *letters*, from خَطَّ ; أَنْبِيَاءٍ *prophets*, from نَبِيٍّ : and,

sometimes the Indian affix اُونِ (*on*) is superadded to these

plurals of the Arabs; as, أَحْكَامُونَ instead of أَحْكَامٍ, from حَكَمَ *an order*.

6. Before postpositions, expressed or understood, masculine nouns, ending in اِد (a) آ (ā) or اِن (ān), generally convert those finals to اِي (e) اِي (e) or اَيْن (en) respectively, in the singular: but, the words described in the preceding paragraph as exempt from change in the nominative plural, remain also uninflected in the singular. Masculines of other terminations, and all feminines, admit of no change in the singular. The inflexions of the plural are denoted by the affix اُونِ (*on*), except the vocative, in which it is usually اُو (o): and, before these terminations, masculine nouns that have converted اِد (a) or آ

(*gāf*) before this plural termination; as, مَآندَغَانِ (*māndagān*) from مَآندَغٍ (*mānda*) *tired, left*.

For the	}	initial or instrumental,	}	or	سین or سی	}	<i>from, by, with, &c.</i>
ablative, or	}	locative,	}		پہ or پر	}	<i>on, at.</i>
					مین		<i>in, among.</i>

Of these postpositions کا alone varies so as to agree with the noun, which denotes the issue or appendage of the genitive; and, in the common construction of the language, this noun immediately follows the postposition: thus, before a masculine nominative singular کا (*kā*) is used, as *بندي کا گھوڑا* *the slave's horse*; before a masculine singular acted upon by another postposition, or before a plural of the same gender in every case, كي (*ke*), as *بندي كي گھوڑي کو* *to the slave's horse*, *بندي كي گھوڑي* *the slave's horses*, or *بندي كي گھوڑون کو* *to the slave's horses*; and, before a feminine noun in every case and number, كي (*kī*) is adopted, so *بندي كي گھوڑي* *the slave's mare*, or *بندي كي گھوڑيان* *the slave's mares*.

¶ The rest of the postpositions admit not of change, and are used as *راجا کو* or *تین راجا كي* *to the prince or the prince*; *شہزادي سي* *from the prince*; *دروازي پر* *at the door*; *گھر مين* *in the house*; *اُس عرصي مين* *in that space of time*. But, besides the postpositions above mentioned, there are many words adapted to a similar purpose; and, as they are Hindī, Arabic, or Persian nouns, governed by a simple postposition understood, they

require, according to the gender of those nouns, کي (ke) or کي (kī) before them, though in some instances کي (ke) may be at times omitted; as در اُپر or در کي اُپر *at the door*, اُس کي پاس or اُس پاس *near him*, گھوڑي کي آگي or گھوڑي آگي *before the horse*: and, two or more of the simple postpositions even do not unfrequently occur together; so, گھوڑي پر سي *from on the horse*, اُس کي تين کو مارا *he beat him*, گھر مين سي *from within the house*.

8. The vocative may be the same as the nominative, or it may be denoted by any of the signs اِي (ai) اي (e) هي (he) او (o) اجي (aji) ابي (abe) يا (yā) or اري (are) before the noun in its inflected state, if singular and capable of inflexion; but the usual termination of this case in the plural is او (o) as before noticed: it may likewise be expressed by ري (re) هوت (hot) or بي (be) subjoined to the noun; but اري (are) becomes اري (arī) and ري (re) becomes ري (rī) if used with a feminine: these two signs, moreover, whether masculine or feminine, are generally used in a disrespectful or contemptuous sense, and بي (be) as well as ابي (abe) are perhaps always so applied, Thus, بيتا or اري *O son!* اِي سَکھی *O friend!* اري *hola servant!* ري *O woman!* اِي يارو or يارو *O friends!*

9. As great many foreign words are adopted into the Hindustani, so the construction and prepositions peculiar to other

languages are sometimes introduced. Thus, to shew the connexion between two substantives, or a substantive and its following adjective, the Persian *izāfat* may be used; and, it is denoted, if actually written, after a consonant by *z* (*zer* or *kasr*) as in pronunciation it takes the sound of that vowel; subsequent, however, to words ending in *h* (*he*) silent, called *hā-i-mukhtafī*, or in *y* (*ye*), it is generally signified by *h* (*hāmza*); but, when *alif* or *wāo* precedes, *y* (*ye*) must be employed: so, *مشیرِ خاصِ شاه* *privy counsellor of the king*, *بندۀ خدا* *servant of God*, *هوایِ خوب* *good air*. When, moreover, two Arabic substantives come together or a substantive is followed by its adjective in that language, the latter of the two words takes the article *al* and they will be united in pronunciation by the sign *wasl*, before explained, either written or understood: as *طالبُ الْعِلْمِ* *a seeker of knowledge, a student*, *لِلَّهِ الرَّحْمَانِ* *to the merciful God*.

¶ Both Arabic and Persian prepositions are, at times, used either with, or without, the Hindi postposition *ke* and inflect the subsequent noun, if it is capable of inflexion; as, *بَعْدَ چَندِ رَوزِکِی* *after some days*, *فِی الْآنَورِ* *in the instant*, *بِاللَّهِ* *by God*, *بِرَعْکَسِ* *on the contrary*: and, *izāfat* may precede the noun though *ke* follow, or it may be omitted, or even both the

genitive signs may be dropped ; as, *بغیر مُرَبِّي کي* *without a patron*,
بِدُونِ خُدا or *بِدُونِ خُدا* *besides God*, *بغیر از کھانِي* *without eating*.

10. In declension, such of the people of India as follow the system of the Arabs allow the noun, with respect to cases, but two variations from the nominative, calling the latter *فَاعِل* (*actor*), the genitive *اِضَانَت* (*relation*), and the dative, accusative and ablative *مَنْعُول* (*acted, or acted upon*) ; yet, to conform to the practice of Europeans, the declension of substantives may be exhibited as with *دانه* *a grain*, a masculine ending in *اَ* (*a*), thus,

Singular.		Plural.	
N.	دانه <i>a grain</i> .	N.	دائي <i>grains</i> .
G.	دائي کا کي کي <i>of a grain</i>	G.	دانون کا کي کي <i>of grains</i> .
D.	دائي کو <i>to a grain</i> .	D.	دانون کو <i>to grains</i> .
Ac.	دائي کو <i>a grain</i> .	Ac.	دانون کو <i>grains</i> .
V.	آي دائي <i>O grain !</i>	V.	آي دانو <i>O grains !</i>
Ab.	دائي سي <i>from a grain</i> .	Ab.	دانون سي <i>from grains</i> .

Or as *بيٹا* *a son*, ending in *آ* (*ā*) inflectible and of the masculine gender.

N.	بيٹا <i>a son</i> .	N.	بيٹي <i>sons</i> .
G.	بيٹي کا کي کي <i>of a son</i> .	G.	بيٹون کا کي کي <i>of sons</i> .
D.	بيٹي کو <i>to a son</i> .	D.	بيٹون کو <i>to sons</i> .

Singular.		Plural.	
Ac.	بیتي کو <i>a son.</i>	Ac.	بیٽون کو <i>sons.</i>
V.	آي بیتي <i>O son!</i>	V.	آي بیٽو <i>O sons!</i>
Ab.	بیتي سي <i>from a son.</i>	Ab.	بیٽون سي <i>from sons.</i>

In like manner, nouns ending in آن (*ān*), that is *alif-i mam-dūda* and *nūn-i-ghumma*, change that termination to این (*en*) in the inflexion of the singular and in the nominative plural, as دسویں from دسوان *tenth*; or, sometimes to ای (*e*), as بنی from بنیان *a trader*; and they may convert it to اون (*on*) and او (*o*), if used, in the oblique cases and vocative of the plural. Or, as with دانا *a sage*, terminating in آ (*ā*) unchangeable and of the masculine gender.

N.	دانا <i>a sage.</i>	N.	دانا <i>sages.</i>
G.	دانا کا کی کی <i>of a sage.</i>	G.	داناؤن کا کی کی <i>of sages.</i>
D.	دانا کو <i>to a sage.</i>	D.	داناؤن کو <i>to sages.</i>
Ac.	دانا <i>a sage.</i>	Ac.	داناؤن <i>sages.</i>
V.	آي دانا <i>O sage!</i>	V.	آي داناؤ <i>O sages!</i>
Ab.	دانا سي <i>from a sage.</i>	Ab.	داناؤن سي <i>from sages.</i>

And, in like manner are declined all masculine nouns ending in a consonant; as گھر *a house*, which remains the same in the singular throughout, as well as in the nominative plural,

and assumes اون (on), or for the vocative او (o), in the other cases of the latter number.

Or, as بیٹی a daughter, a feminine noun terminating in ای (ī), thus,

Singular.	Plural.
N. بیٹی a daughter.	N. بیٹیاں daughters.
G. بیٹی کا کی کی of a daughter.	G. بیٹیوں کا کی کی of daughters.
D. بیٹی کو to a daughter.	D. بیٹیوں کو to daughters.
Ac. بیٹی کو a daughter.	Ac. بیٹیوں کو daughters.
V. آی بیٹی O daughter !	V. آی بیٹیو O daughters !
Ab. بیٹی سے from a daughter.	Ab. بیٹیوں سے from daughters.

Or, as بات a word, a feminine noun not terminating in ای (ī), thus,

N. بات a word.	N. باتیں words.
G. بات کا کی کی of a word.	G. باتوں کا کی کی of words.
D. بات کو to a word.	D. باتوں کو to words.
Ac. بات کو a word.	Ac. باتوں کو words.
V. آی بات O word !	V. آی باتو O words !
Ab. بات سے from a word.	Ab. باتوں سے from words.

Or, as جگہ a place, a dissyllabick feminine noun, which in the plural drops the short vowel of the second syllable, thus,

Singular.		Plural.	
N.	جگہہ <i>a place.</i>	N.	جگہین <i>places.</i>
G.	جگہہ کاکی کی <i>of a place.</i>	G.	جگہون کاکی کی <i>of places.</i>
D.	جگہہ کو <i>to a place.</i>	D.	جگہون کو <i>to places.</i>
Ac.	جگہہ کو <i>a place.</i>	Ac.	جگہون کو <i>places.</i>
V.	آی جگہہ <i>O place!</i>	V.	آی جگہو <i>O places!</i>
Ab.	جگہہ سی <i>from a place.</i>	Ab.	جگہون سی <i>from places.</i>

And masculine dissyllabicks of a similar form will, in like manner, drop the short vowel of the second syllable, as explained at paragraph 6.

¶ Agreeable to one or other of the above forms, between which there is in fact but very little difference, all nouns will be found to be declined: it may be here noticed, however, that, in the Dakhanī dialect, the termination آن (*ān*) is frequently used for اون (*on*) in the inflexion of the plural; and is also affixed to denote the nominative, whether masculine or feminine, of the same number; so, آدمیان کو, from آدمی *man*, چوران the nominative plural of چور *a thief*, چیزین for چیزان *things*.

11. The cardinal and aggregate numbers often take the plural affixes اون (*on*) or او (*o*) whether followed by a postposition or without any—whether accompanied by a noun in the nominative or in some other case; but, this seems

generally done to denote emphasis or plurality : as, سیکڑوں
 ہزاروں لاکھوں شہر قصبے بسی اور بستیاں جاتی ہیں
hundreds, thousands, hundreds of thousands of towns and villages have been and
are being inhabited ; دونوں or دونو *the two, both.* In like

ہونوں نہ ہونو۔

وہ۔

دین۔ پھر۔

وہ سوں گزیرے۔

مہینہ *a month,* دن *a day,* پہر *a watch,* frequently assume the
 adjunct اون (*on*) ; as برسوں گزاری *years (many) have elapsed ;*

مہینوں سے *for (many) months or months ago.*

12. Adjectives admit of the same changes in their finals,
 for gender number and case, as substantives ; but, if imme-
 diately followed by the nouns they qualify, which is the ordi-
 nary construction, they rarely assume in the plural the termi-
 nations آن (*ān*) اون (*on*), which they would take if used alone or
 after substantives ; thus, گورا لڑکا *a fair boy,* may be declined, as

Singular.		Plural.	
N.	گورا لڑکا	N.	گوری لڑکی
G.	گوری لڑکی کا کی کی	G.	گوری لڑکوں کا کی کی
D.	گوری لڑکی کو	D.	گوری لڑکوں کو
Ac.	گوری لڑکی کو	Ac.	گوری لڑکوں کو
V.	آپ گوری لڑکی	V.	آپ گوری لڑکو
Ab.	گوری لڑکی سے	Ab.	گوری لڑکوں سے

Or گوري لٽڪي *a fair girl*, as

Singular.		Plural.	
N.	گوري لٽڪي	N.	گوري لٽڪيان
G.	گوري لٽڪي کا کي کي	G.	گوري لٽڪيون کا کي کي
D.	گوري لٽڪي کو	D.	گوري لٽڪيون کو
Ac.	گوري لٽڪي کو	Ac.	گوري لٽڪيون کو
V.	اي گوري لٽڪي	V.	اي گوري لٽڪيو
Ab.	گوري لٽڪي سي	Ab.	گوري لٽڪيون سي

¶ And, we may add, گورا or گوري *fair*, گوريون سي or گورون سي *from the fair*, گوريان لٽڪيان *a fair girl*, گوريان لٽڪيان or گوريان لٽڪيان *fair girls*, راتين بٽيان *tedious nights*, گوريون سي or لٽڪيون گوريون سي *from fair girls*, لٽڪا گورا *a fair boy*, لٽڪي گورون کو *to fair boys*. These examples are intended to shew that the adjective may be used alone, or after its substantive as well as before it; and that, when a feminine noun and its adjective come together in the plural, both may take the plural sign, or it may be dispensed with in the adjective, if the substantive follows, which cannot in such case exist without it; but that, with respect to masculines in the plural, the first is generally, or perhaps universally, constructed as a nominative, and the last only takes the affix اون (*on*) or او (*o*) requisite for the other cases.

13. The ordinals of numbers, being in fact adjectives, are invariably declined and used as such; so, چوتھی بار *the fourth time*, تیسری دروازی پر *at the third door*, پانچواں بیٹا *the fifth son*, چھٹوین بیٹی سے *from the sixth son*, باروین بیٹی *the twelfth daughter*. These ordinals, it will be seen, are after the fourth regular obtained by adding وان (*wān*) وین (*wen*) or وین (*wīn*) to the cardinals, the ن and و of which affixes may be either together or separately dropped; but, چھ *six* makes چھٹوان or چھٹیاں or چھٹھا *sixth*, as اگراہ *eleven* often becomes گیارہوان *eleventh*; and the termination اد (*a*), where it occurs in cardinals, is sometimes changed to وان, &c. for the ordinals; as, باروان or بارہان or بارہوان *from بارہ twelve*.

14. To denote the comparative and superlative degrees, no peculiar form of adjectives exists in the Hindustani; but such meanings are conveyed by the postpositions سی *from, than*, مین *among*, مین سی *from among*, کا *of*, used with the object to which comparison is made; or by prefixing such words as بہت *much*, بڑا *great*, زیادہ or اور *more*, نہایت or نیت or آئی *extremely*, حد (for از حد) *beyond bounds, excessively*, بسا *most, very*; a mere repetition of the positive, however, is sometimes adopted for this purpose: so, اچھا اچھا *better or very good*; اچھی سی اچھا *good from the good, better or best*; یہ ان مین نیت ہوشیار ہے

this is most intelligent among them ; *بہ سب سے بہتر ہے* or *بہ سب سے*
this is the greatest ; *نہایت بُری جگہ* ; *a very bad place*.
 Persian comparatives, too, ending in *تر* (*tār*) and *ترین* (*tarīn*)
 are introduced, though but rarely ; as, *بہتر* *better*, *بہترین* *best*,
 from *بہ* *good* : and, the Arabic forms, like *اَظْلَم* *more unjust*, *اَظْلَمُ*
most unjust, from *ظالم* *unjust*, may occur, but are still less
 common.

15. The adjunct of similitude *سا* *like*, must, for the same
 reason as most adjectives ending in \bar{a} ($\bar{ā}$), change its final to agree
 with the governing noun, if that is any other than a singular
 masculine in the nominative case. Following substantives or
 pronouns, it generally inflects them, if they are liable to in-
 flexion ; and the postposition *کا* may be used before it, espe-
 cially when similar parts or attributes of different persons or
 things are compared ; but adjectives immediately preceding are,
 like it, made to agree with the substantive to which they have
 reference : so, *جس کا منہ چندرما سا بال گھٹا سی آنکھیں مرکت کی سی*,
whose face (is) like the moon ; hair, like the clouds ; eyes, like
the deer's ; *پہاڑ سی راتیں* *mountain-like nights*, or, *tedious nights*
of sorrow ; *مجھے سی اچھی لڑکی* *a good girl like me* ; *لڑکی سی لڑکی*
a boy-like girl ; *تھوڑی سی شراب* *a little wine* ; *کالا سا گھوڑا* *a black-*

ish horse ; کالی سی گھوڑی پر *on a blackish horse* ; کالی سی گھوڑیان *blackish mares* ; کالی سی گھوڑون سی *from blackish horses* ; ایسا *for* اس *like this* ; ویسا *for* اُس *like that* ; and, upon the same principle, کیسا and جیسا and تیسا *for* کس سا *like what ?* جس سا *like which*, تس سا *like this or that*.

¶ When used with adjectives, this affix seems in some instances almost superfluous, though to certain words of that description it usually imports a degree of intensity ; as, ان دونوں مین بہت سی پریت ہوئی *much love, or very much love, existed between those two* ; یہ تو تھوڑی سی بات ہی *this is indeed a very little matter* ; and, when joined to pronouns in their uninflected state, it has a discriminative meaning ; so, کونسا *which ? what ? what sort of ?* جوئسا *whichever*, توئسا *that*, کوئی سا *some one, certain, somebody*.

CHAPTER IV.

On the Pronoun.

16. In the Hindustani, as well as in most other languages, pronouns admit of changes for case differently from nouns ; the declensions, therefore, of those in which such difference occurs will be here separately exhibited.

First Person.

Singular.	Plural.
N. <i>أنا</i> I.	N. <i>هم</i> we.
G. <i>ميرا ميري ميري</i> mine, of me.	G. <i>همارا هماري هماري</i> our, of us.
D. <i>مجھے</i> or <i>کو مجھے</i> to me.	D. <i>ہم کو</i> or <i>ہمیں</i> to us.
Ac. <i>مجھے</i> or <i>کو مجھے</i> me.	Ac. <i>ہم کو</i> or <i>ہمیں</i> us.
Ab. <i>مجھ سے</i> from me.	Ab. <i>ہم سے</i> from us.

Second Person.

N. <i>تو</i> or <i>تین</i> thou.	N. <i>تم</i> ye.
G. <i>تیرا تیری تیری</i> thine, of thee.	G. <i>تمہارا تمہاری تمہاری</i> your, of you.
D. <i>تجھے</i> or <i>کو تجھے</i> to thee.	D. <i>تم کو</i> or <i>تمہیں</i> to you.
Ac. <i>تجھے</i> or <i>کو تجھے</i> thee.	Ac. <i>تم کو</i> or <i>تمہیں</i> you.
V. <i>اے تو</i> O thou!	V. <i>اے تم</i> O you!
Ab. <i>تجھ سے</i> from thee.	Ab. <i>تم سے</i> from you.

Third Person.

N. <i>وہ</i> he, she, it.	N. <i>وی</i> they.
G. <i>اُس کا کی کی</i> * of him, &c.	G. <i>اُن کا کی کی</i> † of them.
D. <i>اُس کو</i> or <i>اُسے</i> to him, &c.	D. <i>اُن کو</i> or <i>اُنہیں</i> to them.
Ac. <i>اُس کو</i> or <i>اُسے</i> him, &c.	Ac. <i>اُن کو</i> or <i>اُنہیں</i> them.
Ab. <i>اُس سے</i> from him.	Ab. <i>اُن سے</i> from them.

* Or *اُسکا* &c.† *اُنہوں* or *اُنکا* &c.

(though these forms of declension rather belong to another dialect, and are not very common.)

And the same word is declined in like manner when used demonstratively ; as, *that* : in opposition to which is adopted *یہ* *this* (person or thing), declined as follows,

Singular.	Plural.
N. <i>یہ this.</i>	N. <i>یہی these.</i>
G. <i>اس کا کی کی of this.</i>	G. <i>ان کا کی کی of these.</i>
D. <i>اس کو or اسے to this.</i>	D. <i>ان کو or انہیں to these.</i>
Ac. <i>اس کو or اسے this.</i>	Ac. <i>ان کو or انہیں these.</i>
Ab. <i>اس سے from this.</i>	Ab. <i>ان سے from these.</i>

The common or reflective Pronoun.

Singular and Plural.

N.	<i>آپ self, myself, thyself, &c.</i>
G.	<i>آپ کا کی کی اپنا اپنی اپنی of myself, &c. my own, &c.</i>
D.	<i>آپ کو or آپ سے to myself, &c.</i>
Ac.	<i>آپ کو or آپ سے myself, &c.</i>
Ab.	<i>آپ سے or آپ سے from myself, &c.</i>

This pronoun is applicable to all the three persons ; but it must have reference, where used, to the same object as the nominative case, expressed or understood, before the verb in the same member of the sentence ; consequently, by it are for the most part expressed the English *myself, thyself, himself, herself, its self, ourselves, &c.* ; as well as *my own, thy own,*

his own, her own, our own, &c., which the genitive case denotes: *آپس* moreover, is frequently adopted in a plural sense before postpositions; so, *آپس میں* *among themselves, &c.*

The Interrogative.

Singular.		Plural.	
N.	کون <i>who ? which ?</i> <i>what ?</i>	N.	کون <i>who ? which ?</i> <i>what ?</i>
G.	کس کا <i>of whom ? &c.</i>	G.	کُن کا <i>whose ? &c.</i>
D.	کس کو <i>to whom ? &c.</i>	D.	کُن کو <i>to whom ? &c.</i>
Ac.	کس کو <i>whom ? &c.</i>	Ac.	کُن کو <i>whom ? &c.</i>
Ab.	کس سے <i>from whom ? &c.</i>	Ab.	کُن سے <i>from whom ?</i>

The above may be used absolutely with respect to persons, and adjectively with respect to either persons or things; as, *کون کون*.

who ? کس چیز کو to which, or what, thing ? but in an absolute sense, not applied to persons, *کیا* is generally adopted; and with the names of inanimate objects in the uninflected state only it may be joined as an adjective; thus, *کیا چیز ?*

This pronoun may be thus declined,

Singular and Plural.

N. and Ac.	کیا <i>what ?</i> کيا.
G.	کاهي کا <i>of what ?</i> کاہے, کا, کے, کی.
D.	کاهي کو <i>to or for what ?</i> کاہے, کو.
Ab.	کاهي سے <i>from what ?</i> کاہے, سے.

کيس चीजको.

کیا, کيا.

کيا चीज.

The Relative and Correlative.

Singular.		Plural.	
जो, जौन	N. <i>جُون</i> or <i>جو</i> <i>who, which,</i> <i>what.</i>	N. <i>جُون</i> or <i>جو</i> <i>who, which,</i> <i>what.</i>	जो, जौन.
जिसका, के, की.	G. <i>جِس کا کي کي</i> <i>of whom, &c.</i>	G. <i>جِن کا کي کي</i> <i>of whom, &c.</i>	जिनका, के, की.
जिसको, जिसे.	D. <i>جِس کو</i> or <i>جِسي</i> <i>to whom, &c.</i>	D. <i>جِن کو</i> or <i>جِنھين</i> <i>to whom, &c.</i>	जिनको, जिन्हें.
जिसको, जिसे.	Ac. <i>جِس کو</i> or <i>جِسي</i> <i>whom, &c.</i>	Ac. <i>جِن کو</i> or <i>جِنھين</i> <i>whom, &c.</i>	जिनको, जिन्हें.
जिससे	Ab. <i>جِس سي</i> <i>from whom,</i> <i>&c.</i>	Ab. <i>جِن سي</i> <i>from whom,</i> <i>&c.</i>	जिनसे.

In correspondence to which is generally used the correlative

तौन, सो.	<i>تُون</i> or <i>سو</i> <i>this or that, he, she, it, they, &c.</i> declined thus,		
तौन, सो.	N. <i>تُون</i> or <i>سو</i> <i>this or that.</i>	N. <i>تُون</i> or <i>سو</i> <i>these or those.</i>	तौन, सो.
जिसका, के, की.	G. <i>جِس کا کي کي</i> <i>of this, &c.</i>	G. <i>جِن کا کي کي</i> <i>of these, &c.</i>	जिनका, के, की.
जिसको, जिसे.	D. <i>جِس کو</i> or <i>جِسي</i> <i>to this, &c.</i>	D. <i>جِن کو</i> or <i>جِنھين</i> <i>to these, &c.</i>	जिनको, जिन्हें.
जिसको, जिसे.	Ac. <i>جِس کو</i> or <i>جِسي</i> <i>this or that.</i>	Ac. <i>جِن کو</i> or <i>جِنھين</i> <i>these, &c.</i>	जिनको, जिन्हें.
जिससे.	Ab. <i>جِس سي</i> <i>from this, &c.</i>	Ab. <i>جِن سي</i> <i>from these, &c.</i>	जिनसे.

Indefinites.

कोई.	N. <i>کُوئی</i> - - - -	N. <i>کُچھ</i> - - - -	कुछ.
किसीका, के, की.	G. <i>کِسي کا کي کي</i> <i>of</i>	G. <i>کُسو کا کي کي</i> <i>of</i>	किसका, के, की.
किसीको.	D. <i>کِسي کو</i> <i>to</i>	D. <i>کُسو کو</i> <i>to</i>	किसको.
किसीको.	Ac. <i>کِسي کو</i> - - - -	Ac. <i>کُسو کو</i> - - - -	किसको.
किसीसे.	Ab. <i>کِسي سي</i> <i>from</i>	Ab. <i>کُسو سي</i> <i>from</i>	किससे.

some, a little, a few.

¶ These two appear almost indiscriminate in use, though the first is more frequently applied to persons, and the latter to things; by practice alone in the language, however, the difference of application can be ascertained. In the plural sense, they may become كِنْتِهِن كِنْتِهِن before postpositions, or, dropping the aspirate and nasal, كِنِي كِنُو.

17. The pronouns, for the most part, as exhibited above, have a singular termination اي (e) and a plural one اين (en) which like the postposition كو may convey the meaning of either a dative or an accusative case. To the plural inflexions of مِين تِين وَهْ يِهْ كُونِ جُونِ تُونِ in the dative, accusative and ablative cases, اون (on) may be subjoined; but, this seems univērsally done by way of emphasis, provided that no noun having the same termination immediately follows; and, the finals of تَمِ اُنْ اِنِ كِنِ جِنِ تِنِ may be aspirated, when used with, or without, the affix اون: so, هم كو or همون كو *to us*; تَمِ سِي or تَمِ سِي *from you*; اُنْ اُنْهْ لُوگون مِين or اُنْ *among those people*; but, never اُنْهون لُوگون مِين because the substantive necessarily takes the plural sign, which is then inadmissible in the preceding demonstrative.

¶ The genitive terminations نا (nā) رَا (rā) must, like the postposition كا be made to agree with the subsequent nouns,

or those to which they relate; as, *میری گھر کی پاس* near my **मेरे घरके पास.**
house, تیری ما thy mother, *اپنی دروازی پر* at his own door, **अपने दरवाजे पर.**
अपनी आंखों से *اپنی آنکھوں سے* with his own eyes: when, however, any word
 intervenes between the pronoun and postposition, *مجھے* and *تجھے* **मुझ. तुझ,**
हम् तुम्, as well as *ہم* and *تم* are then used with *کا* instead of the genitive **का.**
मुझ गरीब का. forms; as, *مجھے غریب کا* of poor me. *کون* and *کوئی* and *کون*, *کوئی*, *कुछ*,
 may, also, remain uninflected when separated from any postposi-
कौन् साहेब का- tion; so, *کون صاحب کا آدمی ہے* what gentleman's man is it? **आदमी है.**
कोई दिव को मैं *کچھ چیز میں* *کوئی دن کو میں چلا جاؤنگا* I shall depart on some day; **चला जाऊंगा.**
in some thing. As in the nouns, so in the pronouns the **कुछ चीज में.**
 mere inflexions are adopted with simple postpositions; and
 other words used postpositively require an inflected masculine,
 or a feminine, genitive: so, *پر* *مجھے* on me, *اس میں* in that, **मुझ पर. उस में.**
मेरे पास. *پاس* near me, *تیری طرح* in thy manner, *اپنی خاطر* for one's **अपनी खातिर.**
तेरी तरह. own sake. By the poets, moreover, occasionally *مجھے* and *تجھے* **मुझ. तुझ,**
 are adopted in a possessive sense, instead of the regular geni-
मुझ दिल. tives; as, *مجھے دل* my heart, *تجھے عشق* thy love: and, they are **तुझ इशक.**
 used with compound postpositions even; as, *میں* *میں* near me: **मुझ पास.**
 but these are licenses seldom, if ever, taken in common dis-
 course.

18. Some of the pronouns admit of composition, and each

portion of the compound is liable to inflexion; thus, جو کوئی جو کوئی. जो कोई.
 जो कुरु. जिस किसीका whoever, جو کچھ whatever, جس کسی کا of whomever, جس جس का जिस जिसका.
 जिस जिस. of whichever, جس جس تس whatever, کس کس which? (expressive of किस किस.
 कुरु कुरु. many, various), کچھ کچھ somewhat, کچھ نہ کچھ something or other. कुरु ना कुरु.

CHAPTER V.

On the Verb.

क्रिया.

19. A verb is a word which of itself may constitute a sentence, and without which, expressed or understood, no sentence can be complete. In the Hindustani, the Arabic term فعل (*action*) is commonly used to designate this part of speech, which admits of various subdivisions.

The Imperative for the second person singular, or The Root.

मार.

बोल. चाह.

20. The imperative for the second person singular is in this language the most simple form of the verb, or that radical portion to which some addition is requisite for the construction of the infinitive, the participles and the tenses: it is, also, a common verbal noun: thus, مار signifies *beat* or *a beating*; بول *speak* or *speech*; چاه *desire*, either as a verb or noun.

The Infinitive.

21. The infinitive is obtained by adding ना (nā) ني (ne) ني (nī) ना, ने, नी.

निर्. नियन्. निन् (nīn) or نیان (niyān) to the root. The termination ني (ne) ने

is used with certain verbs or with postpositions; ني (nī) निन् नी, निन्.

नियन्. (nīn) or نیان (niyān) when a feminine noun, singular or plural,

is the object of the verb; and, ना in all other cases. So मारना. ना. मारना.

मारनेपर. to beat or a beating, मारني पर on beating, or, about to beat,

मारनेलगा. मारني लगा he was applied to beating, or, he began to beat; and,

एकजवान बोली to speak a language. This form of the verb is,

बोलनी. moreover, in constant use as a noun of action or a gerund;

पीनेको. thus, पीने को for drinking, खाने के लिये for the sake of eating.

खानेके लिये.

भूतकाल. *The Past Participle.*

कर्मणिवाच्य.

22. The past, being in the order of events antecedent to the present, will be here according to the arrangement of oriental grammarians first noticed; and, the past participle is formed by subjoining to the root आ (ā) اي (e) اي (ī) اين (īn) or आ, ए, ई, इन्, इयन्.

(iyān) according to the gender and number of the governing noun: as, for a masculine noun, in the singular बोला and in the plural बोली; for a feminine noun, in the singular बोली and in the plural बोली or बोली spoken, from बोल.

बोले

बोलीन्.

¶ If the root, however, ends in आ (ā) or او (o) the letter ي (y) आ, ओ, ऐ is inserted before a subsequent आ (ā); but, it may either be

adopted, to facilitate pronunciation, or omitted, when followed by an affix beginning with any other حَرْفِ عِلَّت or long vowel : thus, from لا *bring* come لایا (*lāyā*), لایي (*lāye*) or لایي (*lā'e*), لایي (*lāyi*) or لایي (*lā'i*), &c. *brought* ; from بو *sow*, بویا (*boyā*), بويي (*boye*) or بويي (*bo'e*), بويي (*boyi*) or بويي (*bo'i*), &c. *sown*. And when in certain verbs اي (*i*) would be regularly followed by an affix consisting of, or beginning with, اي (*i*), to form the feminine of this participle, one of these long vowels is usually dropped ; so, دي or دين or ديان from ديا *given*. Verbal roots of more than one syllable, having any short vowel in the penultimate and *fat'ha* (˘) followed immediately by a consonant in the final syllable, drop the latter vowel before all affixes beginning with a vowel, as in this form of the verb and in the future tense : so, نکلا from نکل *issue* ; سمجھا from سمجھ *understand*. The very few exceptions to these rules are گيا * *gone*, from جا ; کيا * *done, made*, from کر ; هوا *been, become*, from هو ; مړا * *dead*, from مر ; ديا *given*, from دي ; and, ليا *taken*, from لي . To this form of the verb, moreover, when

* The regular forms are, however, sometimes adopted ; but, most especially جايا and مرړا when in composition with کرنا as will be explained at paragraph 30 ; and کړا in other situations, though but very rarely.

used as a mere participle or substantively, *هُوا* *become*, is frequently affixed; as *هُوا* *مارا* *become beaten* or *the beaten* or *the slain*; *هُوا* *ديا* *given*, *the gift*.

हुवा.
मारा हुवा.
दिया हुवा.

The Present Participle.

23. The present participle is obtained by the addition of

ते, ती, तिन. ता (tā) تي (te) تي (ti) تين (tīn) or تيان (tiyān) to the root: thus,

तियन्. with a masculine noun, in the singular, *मारता* and, in the plural

मारते. *मार्ति*; with a feminine noun, in the singular *मारती* and, in the

मारतियाँ. plural *मार्तियान* or *मार्तियान* *striking* from *मार*. To this participle,

मारती. when not constructed with an auxiliary verb, *هُوا* *become* may

हुवा. be subjoined in like manner as to the past; so, *هُوا* *بولتا* *speaking*;

हँसता हुवा. *هُوا* *हँसता* *laughing* or *in the act of laughing*; *هُوا* *सوتا* *the sleeping* or *fallen asleep*.

मारता.
मारती.
मार.
हुवा.
बोलता हुवा.

The Past Conjunctive Participle.

24. But a very useful participle, in this language, is either the same in form as the root of the verb, or is had by affixing

ए, के, कर. *اي* (e) * *کي* (ke) *کر* (kar) *کړکي* (karke) or *کړکر* (karkar) to the root; *करके, करकर.*

so, *ديکھ* or *ديکھي* or *ديکھي* or *ديکھکر* or *ديکھکر* or *ديکھکر* *having* *देख, देखे, देखके, देखकर, देखकरके, देखकरकर.*

* With the termination *اي* (e), however, roots generally become the same in form as the inflected past participle masculine singular; so, from *هو*, *کر*, *دي*, *لي* are *هُوي*, *دِي*, *دِي*, *لِي*.

देखना. आना
seen, from دیکھنا to see : and from آنا to come آن or آنکی &c. as आनेके.
well as the regular forms آ or آकी &c. having come. आ, आके.

¶ As this participle is used to express the performance of something previous to another action which a subsequent verb declares, and serves to conjoin different members of a sentence, it is commonly termed ماضي معطوف عليه *past conjunctive* : from its use, moreover, it is also named *the pluperfect participle* and *the participle of suspension*.

The Past Tenses.

25. The past indefinite tense is the same as the simple past participle before explained; so مین بولا *I (a male) spoke*, اس نے مارا * *उसने मारा*.
he or she struck, ہم بولين *we (females) spoke*, ان نے مارا * *they उन्हे मारा*.

* The construction adopted here, though the explanation of it more properly belongs to the Syntax, will appear too singular to the learner, not to require immediate notice. Before transitive verbs, in any past tense of the active voice, the affix ني is used with the nominative, which, if not the first or second personal pronoun, is inflected before it, if capable of inflexion; but, the verb is made to agree with its object, provided that this be, as is most customary, in the nominative case : when, however, the object is placed in an oblique case, or is not a word but a member of a sentence, the verb is then invariably used in the third person masculine singular. Thus,

(males or females) struck : and, by the addition of the auxiliary verbs, called *روابطِ زمانِی* *temporal bonds or restrictions*, various definitions of the past may be expressed : thus, a pluperfect or past past is had by subjoining the auxiliary past to the past participle; as, *میں بولا تھا* *I had spoken*, ** میں مارا تھا* *I had stricken*: a past definite or past present, by adding the auxiliary present to the past participle; as, *تُو بولا ہے* *thou hast spoken*, ** تُو مارا ہے* *thou hast stricken*: a past future, by the application of the

جب میں نے یہ بات سنی, *he struck two blows*, *اُس نے دو تھاپے مارے* *when I heard this speech*, *اُس نے اپنی بیٹی کو مارا* or *اُس نے اپنی بیٹی مارے* *he struck his own daughter*, *رندھیوں نے مردوں کو مارا* or *رندھیوں نے مرد مارے* *the women beat the men*, *تُو نے وہ پھل کیا کیا* *the prince asked, " what hast thou done with that fruit ? "* *میں نے دو مرد مارے* *I have beaten two men*, *تم نے مارا تھا* *ye had stricken*, and so forth, as in the examples given above. It seems, however, highly probable that this *نے* like the same affix which denotes the instrumental case in the cognate dialects of the Mahārāttas, Sikhs, &c. deduced apparently from the *णत्* or *नत्* which is the sign of the like case in Sanskrit, is in fact a casual termination and should generally be translated by the English word " by ", as pointing out the agent *by* whom any thing has been done. The singularity in the use of *نے* here noticed,

मैं बोला था.

तू बोला है.

मैंने मारा था.

तूने मारा है.

auxiliary future to the past participle; as, *هوگا* or *وہ بولا ہووی* *he* **होगा, बुहवो-**
*may, shall or will, have spoken or he might, should or would **साहोवे.***

होगा उसने मारा होय. *speaks, هوگا* or *اس ني مارا होي* * *he or she may, shall or will, have*
stricken or might, should or would strike : and a past con-

ditional or optative, by the addition of the present indefinite
of the verb *هو* *be, become*, to the past participle, with a con-
ditional or optative adverb, expressed or understood, in the

अगर मैं बोला होता. *same sentence*; as *اگر میں بولا होता* *if I had spoken*, *کاش اس ني* **काश उसने.**
मारा होता. *would to God he had stricken.*

¶ When, however, two or more words come together, each
of which might take the nasal termination *ن* (*n*) or *آن* (*ān*)
denoting the plural of a feminine, that sign is usually dropped
in all the words but the last; as, *وي ماري گئي* *they* **वे मारी गई**
(females) may have been stricken. **होंगी.**

considered to be a mere expletive without meaning, will then no
longer exist; since the construction only is idiomatically inverted, the
verb being used in a passive form, like as is common in the Sanskrit,
as well as in the Mahārāṭṭa, Panjābī, Braj and othe Indian dialects, with
the same casual sign and under similar circumstances: and nothing
contrary to the general rules of grammar will be found in sentences
where *ني* occurs, if this notion of it be adopted; as, the verb
uniformly agrees with the nominative if any is expressed, or otherwise
it is used impersonally in the form of third person masculine singular.

The Present Tenses.

26. The present indefinite tense is the same as the present

मैं मारता. participle; so, مَارَتَا مَيِّن I strike, وَهْ بُولَتِي she speaks, هَمْ گَاتِي we
 तुम् आती. sing, تُمْ آتِيْن ye (females) come, وَي جَاتِيْن they (females) go: वे जातीं.
 the imperfect or present past tense is obtained by adding the
 auxiliary past to the present participle; as مَارَتَا تَيَا I was
 मारताया.
 striking: the present definite or present present, by the addition
 of the auxiliary present to the present participle; as تُو بُولتَا هِي
 तू बोलता है.
 thou art speaking: and, the present future, by subjoining the
 auxiliary future to the present participle; as وَهْ گَاتِي هُوِي or
 बुह गाती होवे.
 बुह गाती होगी. وَهْ گَاتِي هُوِي she may, shall or will be singing.

¶ By the present indefinite tense, moreover, with a con-
 अगर मैं जवा-
 न बोल सकता-
 तो खुसी से बोलता. दitional conjunction or adverb of wishing expressed or under-
 न बोल सकता-
 तो खुसी से बोलता. stood, the conditional or optative sense may be expressed; as,
 اگر مَيِّن زَبَان بُول سَكْتَا تُو خُوشِي سِي بُولتَا if I could speak the lan-
 किर मैं इसक न करता
 तू तो भला करता.
 guage then I would with pleasure speak; تُو بُولتَا तू तो भला करता.
 بِيَلَا كَرْتَا (if) thou hadst not made love to any one then (thou)
 wouldst have done well. And when several plural feminines,
 which would regularly end in اِيْن (īn) or اِيْيَان (iyān) meet ई, इयाँ.
 together, the numerical sign ن (n) or آن (ān) may be omitted
 in all such words but the last; as, وَي گَاتِي هُوِيْن گِيْن they (females)
 वे गाती होंगीं.
 may be singing.

Future Tenses.

27. The Future indefinite or aorist * is had by affixing to the root, for the first, second and third persons singular the vowels *ā* (ān) and for the plural, in the same order of the persons *en* (en) *o* (o) *en* (en); so, from *چاه* *love*, come

* This form of the verb has, also, the use of what is called the subjunctive mood in European languages; being adopted after such words, whether expressed or understood, as subjoin a secondary member of a sentence implying futurity, doubt or contingency to the preceding one; so Saudā says,

ارادہ تھا کہ وہاں جا کر مرین ہم "نچاہی گر خدا تو کیا کرین ہم"

It was (our) wish that we should go and die there; (but) if God wills not, then what can we do? And, it is sometimes called the *مضارع* on account of its being not unfrequently adopted in a present as well as in a future sense; so again Saudā says,

جز جوہری کیا جانی کوئی قدرِ جوہرِ

سہجی ہی سخن رس ہی سخن میری زبان کا

Does any but the jeweller know the value of jewels? The intelligent alone comprehends the language of my tongue: in the latter hemistich of which example, this form of the verb is used as a present participle even with the present auxiliary, and such is very commonly the application of it in poetry.

मैं चाहूँ, तू चाहैँ, वह चाहैँ मैं चाहूँ, तू चाहैँ, वह चाहैँ
 we, ye, they, may, shall or will love: and, in an indicative
 or more absolute sense, the Future indefinite is obtained
 by adding गा (gā) गी (ge) गी (gī) गिन (gīn) or गियान (giyān), गी, गियाँ.
 agreeable to the gender and number of the governing noun,
 with the above-mentioned affixes to the root; as, मैं बोलूँगा.
 I shall speak, वह बोलैँगी, she shall speak, बोलिँगी or हम बोलिँगी we
 (males or females) shall speak.

¶ To such roots, however, as end in आ (ā) ओ (o) ऐ (e) or
 इ (ī) the letter ए (ē) may be optionally affixed, or not, before
 every future termination beginning with ऐ (e); so, from आ
 come, may be formed आये and आयेन as well as आयेगा and आयेगी
 &c.; and, on the contrary, certain verbs whose roots end in
 ऐ (e) or ओ (o) may admit of contraction in this tense, by either
 dropping the final letters of the roots or rejecting the initial
 ones of the affixes; as, हूँगा, होगी, होंगे, होंगी, होंगे, होंगी.
 हो; हूँगा, देगा, देंगे, देगे, देगे, देंगे, देगे, देंगे.
 But primitive roots of more than one syllable, having a short
 vowel in the penultimate and *faḥa* in the last, drop the latter
 vowel, as in the past form, when the signs of the future are super-
 added; so, गुज़रेगा, गुज़रेगा, गुज़रेगा, गुज़रेगा, गुज़रेगा, गुज़रेगा.
 गुज़रेगा, गुज़रेगा, गुज़रेगा, गुज़रेगा, गुज़रेगा, गुज़रेगा.

* The past future and present future have been already described under the *Past and Present tenses*.

The Imperative.

The imperative for the second person singular is the mere root of the verb; and, for the other persons, it is the same as the future indefinite or aorist before described; so, **هُكْمُ كَرُون**

let me order, لا bring (thou), لاؤ bring (ye), مت دو give not, کرین let them make ready. **مُحَا كَر**

Respectful or precative forms of the Future and Imperative.

28. But, respectful or precative forms of the future and imperative are, moreover, obtained by adding to the root of a

verb **اِي** (*iye*) or **اِيو** (*iyo*); or, if the root ends in **اِي** (*i*) or **او** (*o*), most commonly **جِي** (*je*) **جِيي** (*jiye*) **جو** (*jo*) or **جِيو** (*jiyo*):

the terminations **اِي** or **جِي** or **جِيي** however, is generally used with **صاحب حضرت** or some other like term of respect, expressed or understood, by way of honour to the person ad-

dressed; and, it is often adopted impersonally; or, rather, perhaps, it may be understood in the first person plural with a

general meaning, like as that person is often applied in English; whilst, **اِيو** or **جو** or **جِيو** is used with both the second and third

persons of either number, in a precative or future meaning, and in either a good or bad sense, as the context may denote:

so, **يہ پيل آپ ليجي اور مجھي کچھ لچھي دیجي** *be pleased, sir, to*

take this fruit and to give me some wealth; **جو مر جائي تو سنسار**

when one dies then one escapes from the **تو مرنے کے**

دو: اس سے بچے **دو: اس سے بچے**

لا, لاओ.

इये, इयो.

जे, जिये.

इये, जे, जीये.

आप सहिब हजरत.

इयो, जो, जीयो.

यि रफल आप ली जिये

ओर मुने कुछ लक्ष्मी

दी जिये.

हुकम करू

मत् दो.

मुहया करै

इ, श्री.

जो, जियो.

जो मर जाये

तो संसारके

दुःखसे बचिये.

श्रमजमा लीजियो trouble of the world; **میرا یار سلامت لیجیو** pray take a trial; **मेरे पास سلامت रहियो.**
रहियो may my friend remain in safety; **خوش رهيو** may you be **रबुस् रहियो.**
मरजइयो happy; **مر جاؤو** may you die; **چاهي** may one desire, one must. **चहिये.**
 Before these terminations the roots **لي دي** * **کر** usually become. **होकर, दे, ले.**
ह. कि, दी, ली. **هو کي دي لي**: and to the respectful form in **اي** &c., the future **इये.**
गा. sign **गा** is in some instances subjoined; as, **آپ رهيگا** you, sir, **आप रहियेगा.**
गा will be pleased to remain, or **آپ ليچيगा** you, sir, will be pleased **आप लीजियेगा.**
गा to take.

Transitive and Causal Verbs.

29. Transitive verbs are formed from intransitives or causals from transitives, in many cases, by the addition of **आ** (*ā*) or **आ, ज्ञा** (*wā*) and sometimes **ओ** (*o*) to the root; but, when these affixes are adopted, the vowel of the primitive root, if long, is frequently shortened before them; so, **जलाना** to burn (transitively), **जलाना** to cause to be burnt, from **जलना** to burn (intransitively); **जलना** बुलाना, बुलवाना to call, बुलवाना to cause to be called, from बुलना to speak; **डूबना** डूबना, डूबाना to drown from डूबना to be drowned; **भिगोना** **भिगोना** to wet, to steep from **भिगोना** **भिगोना** to be wet: and, if the primitive root ends in **आ** (*ā*) **आ, ई** (*i*) **आ, ई** (*e*) or **ओ** (*o*), the letter **ल** is to be inserted before the causal signs, and the vowel of the root is shortened; so, **खिलाना** and **खिलाना**

* **करो** and **करो** occur, though but very rarely.

खिलना, खाना. *खिलाना* to feed or cause to eat from *खाना* to eat, *पलाना* and *पलाना* to give
 पीना, डिलाना, डिलवाना. *पीना* or cause to drink from *पीना* to drink, *डलाना* and *डलाना* to cause to
 देना, धुलाना, धुलवाना. *देना* give from *देना* to give, *धुलाना* and *धुलाना* to cause to wash from
 धोना. *धोना* to wash. In other cases, the transitive is formed by
 lengthening the vowel, or last vowel in dissyllables, if short, of
 घोलना. *घोलना* the intransitive root; as, *गोलना* to dissolve (transitively) from *गलना* *घुलना*.
 काटना. कठना. *काटना* to be dissolved, *काटना* to cut from *कटना* to be cut, *चिदना* to bore *छेदना*.
 छिदना; जोरना, जुरना. *छिदना* from *चिदना* to be bored, *जोड़ना* to join from *जुड़ना* to be joined, *निकालना*.
 निकलना. *निकलना* to make to issue from *नकलना* to issue: yet, when the causal *वा*,
 is affixed, the short vowel of the primitive remains; as, *गोलवाना* *घुलवाना*.
 कटवाना. *कटवाना* to cause to be dissolved, *कटवाना* to cause to be cut, *निकलवाना* *विकलवाना*.
 to be taken out.

ला, ¶ In a few instances, *ला* (*lā*) and more rarely *आल* (*āl*) is added
 दिखलना. *दिखलना* to the primitive root to form the causal; as, *दिखाना* or *दिखलाना* *दिखाना*.
 देखना. नखलाना. *देखना* to shew from *दिखना* to see, *नहलाना* to cause to bathe from *नहाना* to *नखलाना*.
 सिखाना, सिखलाना. *सिखाना* bathe, *सिखलाना* or *सिखलाना* to teach from *सिखना* to learn, *बैठलाना* *सीरना*,
 बैठलाना, बैठना, पैठलाना. *बैठलाना* from *बैठना* to sit, *पैठलाना* to thrust in from *पैठना* to enter: from *पैठना*.
 which examples it may be collected that the vowel of the
 original, if long, is shortened before *ला* (*lā*) but not before *आल* (*āl*).

वेचना, विकना, *वेचना* (ā). And, a very small number of causal verbs may seem
 कुरना, फोरना, *कुरना* irregularly formed; as, *बिकना* to sell from *बिकना* to be sold, *चोरना* *चोरना*.
 to let go from *चैठना* to be let go, *पैठना* and *पैठना* to break or burst. *फारना*.

फोरना, फरना from **فُوتنا** and **فُتينا** to be broken, **तोड़ना** to break from **تُوتنا** to be **तोरना, तुरना**.

नेवेरना, निवरना broken, **निबितना** to finish from **نَبِيتنا** to be ended; but these apparent anomalies are, for the most part, only slight variations in the pronunciation and writing of a letter, the **ت** and **ژ** of most of **ट, र**.

these examples being alike the representative of the same Nāgarī letter **ट**. With dissyllabick roots, too, the short vowel of the last syllable, if *fat'ha*, is dropped when **ī** (*ā*), but **आ**.

वा.सम्मानना, not when **وا** (*wā*) is affixed; so, **समजाना** to inform, from **سَمَجَاننا** **समकना**.

धमकाना to understand, **चमकाना** to make to glitter from **چَمَكنا** to glitter, **चमकना**.

सरकाना **सरकना** to move and **सरकवाना** to cause to be moved from **سَرَكنا** to be **सरकवाना, सरकना**.

करवेरना moved, **बहलाना** to amuse from **بَهَلنا** to be amused.

बड़लाना, बहलाना

Compound Verbs.

30th. Compound verbs may be,

1st. Nominals, formed by subjoining a verb, regularly conjugated, to an uninflected noun whether substantive or adjective;

as, **गोता मारना** **غوطه مارنا** to dive, **गाली देना** **گالی دینا** to abuse, **मोल लेना** **مول لینا** to purchase, **गाली देना, मोल लेना**.

छोटा करना **چھوٹا کرنا** to diminish.

2dly. Intensives, formed by adding some such verb, regularly conjugated, as serves to extend the sense, to the mere root of another verb, which conveys the primary meaning;

मार डालना so, **मार ڈالنا** to kill downright, **खा जाना** **کھا جانا** to eat up, **डाल देना** **ڈال دینا** to throw away, **खाना, खाना, डाल देना**.

काट डालना **کات ڈالنا** to cut off, **गिर पडना** **گر پڑنا** to fall down, **तोड़ डालना** **توڑ ڈالنا** to break to pieces.

गिर पडना

3dly. Potentials, formed by adding *سکنا* to *be able*, regularly conjugated, to the mere root of another verb; as, *چل سکنا* to be able to walk. **सकना.**

4thly. Completives, formed by adding *چکنا* to *be finished*, regularly conjugated, to the mere root of another verb; as *پی چکنا* to have done drinking, *کھا چکنا* to have done eating. **चुकना.**

5thly. Inceptives or inchoatives, formed by adding *لگنا* to *come in contact, to be applied*, regularly conjugated, to the inflected infinitive of a verb; as *سیکھی لگنا* to begin to learn, *پڑھنی لگنا* to begin to read: and sometimes *لگنا* precedes in position; as *لگا جانی* he began to go. **लगना.**

6thly. Permissives, formed by adding *دینا* to *give, to let*, regularly conjugated, to the inflected infinitive of a verb; as, *جانی دینا* to permit to go, *آئی دینا* to let come. **देना.**

7thly. Acquisitives, formed by adding *پانا* to *get, to acquire*, regularly conjugated, to the inflected infinitive of a verb; as, *آئی پانا* to be allowed to come, *جانی پانا* to be allowed to go. **जाने देना.**

8thly. Desideratives, Requisites and Proximatives, formed by adding *چاہنا* to *desire, to require, to need*, regularly conjugated, to the past participle of a verb, which remains unchanged in the form of the masculine singular whatever the gender and number of the governing noun may be; so *مرا چاہا* or *مرا چاہی* he or she wished to die, was under the necessity of **जाने पाना.**

मराचाही.

dying, or was about to die; جايا چاهتا هي or جايا چاهتي هي *he* जाया चाहता है,
 जाया चाहती है, *or she wishes to go, or is about to go*; لکھا چاهنا *to wish to* लिखा चाहना.
write, to be about to write: and when used in this construc-
 tion, the regular past forms مرا and جايا are preferred to the मरा, जाया.
 more common, though irregular, مُرا and گيا as exemplified मुआ, गया.
 above.

9thly. Frequentatives, formed by adding کرنا *to do, to make,* regularly conjugated, to the past participle of a verb, which remains unchanged in the form of the masculine singular whatever the governing noun may be; as جايا کرنا *to be in the habit of going,* آيا کرنا *to make a practice of coming,* چوکی ديا کرنا *he makes a practise of guarding.* In this compound, too, *he* जाيا is adopted and not گيا.

10thly. Continuatives, formed by adding جانا *to go* or رهنا *to remain,* regularly conjugated, to a present participle, which agrees in gender and number with the governing noun; so, روي جاتي هي *he continued going, he went entirely away,* روي جاتي هي *she continues weeping,* پڑھتي جاتي هي *or* پڑھتي رھتي هي *they (males) continue reading.*

11thly. Statisticals, formed by adding a verb, regularly conjugated, to a present participle used invariably in the form of the inflected masculine singular; as, گاتي آتي هي *she comes*

(in the state of one) singing, روتِي دَوْرَتَا هِي he runs (in the state of one) weeping.

12thly. Reiteratives, formed by using together two verbs, regularly conjugated, the latter of which seems generally a mere subservient to the first without conveying any clearly independent meaning; as بولنا چالنا to converse, ديکھنا بيالنا to see.

Derivative Verbs.

31. Verbs may be derived, from both substantives and adjectives, by affixing the verbal signs only in some instances; but, more frequently, by shortening the vowel of the original, if long, and inserting ā (ā) or ايا (iyā) before those signs: so, چَوْرَنا to widen, from چَوْرَا wide; لَتِيانا to kick, from لات a kick; گَلِيانا to abuse, from گَالِي abuse; جُوتِيانا to beat with جُوتِي a slipper.

Passive Voice of a Verb.

32. The passive sense of a verb is generally denoted by adding, to its simple past participle, the verb جانا to go, to be, in such tense as may be requisite; so, مِين مارا گيا I was stricken, مِين مارا جاتا هُون I am stricken, مِين مارا جاوَنگا I shall be stricken; all the parts of this compound, moreover, admitting the usual changes to agree in gender and number with the governing noun.

33. The additions to the root, as before particularly explain-

ed, to form the infinitive, participles and indefinite tenses, are as follows ; namely, for the

Infinitive and Gerund,

Singular.	Plural.
نا (nā) ني (ne) ني (nī),	ني (ne) نين (nīn) or نيان (niyān):

Past Participle and Past Indefinite Tense,

اي (ā) اي (e) اي (ī),	اي (e) اين (īn) or ايان (iyān):
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Present Participle and Present Indefinite Tense,

تا (tā) تي (te) تي (tī),	تي (te) تين (tīn) or تيان (tiyān):
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Past Conjunctive Participle (sing. and plur.),

the root, اي (e) كي (ke) كر (kar) كركي (karke) or كركر (karkar):

Future Indefinite or Aorist Tense (mas. and fem.),

اين (ēn) اي (e) اي (ē),	اين (ēn) او (o) اين (ēn):
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Future Indefinite Tense (mas.),

اينگا (ēngā) ايگا (egā) ايگا (egā),	اينگي (ēnge) اوگي (oge) اينگي (ēnge):
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Future Indefinite Tense (fem.),

اينگي (ēngī) ايگي (egī) ايگي (egī),	اينگيان (ēngiyān) اوگيان (ogiyān) اينگيان (ēngiyān):
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Imperative,

اين (ēn), the root, اي (e),	اين (ēn) او (o) اين (ēn):
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Respectful Future and Imperative,

Singular.

Plural.

اِيُو (iyo),

اِبِي (iye) or اِيُو (iyo).

And the auxiliaries, used in forming the definite tenses of verbs, are to denote the

*Past.**

مَيْن I was.
تَهَا } تُو thou wast.
وَه he was.

هَم we were.
تَهِي } تُم ye were.
وَي they were

*Present.**

مَيْن هُون I am.
تُو هَي } تُو هَي thou art.
وَه هَي he is.

هَم هَيْن we are.
تُم هُو } تُم هُو ye are.
وَي هَيْن they are.

Future.

مَيْن هَوُون or هُون I
تُو هَوِي or هَوِي or هُو }
وَه هَوِي or هَوِي or هُو he

} may, shall, &c. be.

هَم هَوِين or هَوِين or هَوِين we
تُم هَوُو or هُو }
وَي هَوِين or هَوِين or هَوِين they

} may, shall, &c. be.

* These forms are, also, the substantive verb, being used absolutely to denote mere existence; whilst, the regular conjugation of هو be, become, to which root these auxiliaries are in common referred, generally imports transition or change from one state to another.

Or,

Singular.	Plural.
<p>मैं होऊंगा वा हूंगा</p> <p>मैं <i>I</i> or <i>thou</i> होगा or <i>he</i> होगा</p>	<p>हम <i>we</i> होगे or <i>ye</i> होगे or <i>they</i> होगे</p>
} shall, will, &c. be.	} shall, will, &c. be.

Conditional or Optative.

<p>मैं होता <i>I become.</i></p> <p>तू होता <i>thou becomest.</i></p> <p>वह होता <i>he becomes.</i></p>	<p>हम <i>we become.</i></p> <p>तुम <i>ye become.</i></p> <p>वे <i>they become.</i></p>
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Of these auxiliaries, however, such, whose singular final is \bar{a} (\bar{a}), are applicable, as above described, to the masculine gender only; but, for the feminine gender, that termination \bar{a} (\bar{a}) must be changed to \bar{i} (\bar{i}) in the singular, and to \bar{in} (\bar{in}) or $\bar{iy\bar{a}n}$ ($\bar{iy\bar{a}n}$) in the plural.

To form the passive voice of a verb, *جانا* *to go* is used as an auxiliary; and, it is conjugated as follows, for the masculine gender.

Imperative for the second person singular, or The Root.

जा

जा *go.*

*Infinitive and Gerund.*جاني or جانا *to go, going.**Past Participle.*

Singular.

گيا or گيا هُوَ *gone.*

Plural.

گيے or گيے هُوِي *gone.**: Present Participle.*جاتا or جاتا هُوَ *going.*جائي or جائي هُوِي *going.**Past Conjunctive Participle.*

Singular and Plural.

جا جائي جاکي جاکر جاکري or جاکرکر

Past Indefinite Tense.

گيا {	مَينَ <i>I went.</i>	گيے {	هَمَ <i>we went.</i>
	تُو <i>thou wentest.</i>		تُمَ <i>ye went.</i>
	وَهَ <i>he went.</i>		وَيَ <i>they went.</i>

Pluperfect or Past Past Tense.

گيا تها {	مَينَ <i>I was gone.</i>	گيے تهي {	هَمَ <i>we were gone.</i>
	تُو <i>thou wast gone.</i>		تُمَ <i>ye were gone.</i>
	وَهَ <i>he was gone.</i>		وَيَ <i>they were gone.</i>

Past Definite or Past Present Tense.

مَينَ گيا هُون <i>I am gone.</i>	هَمَ گيے هِين <i>we are gone.</i>
تُو گيا هي <i>thou art gone.</i>	تُمَ گيے هو <i>ye are gone.</i>
وَهَ گيا هي <i>he is gone.</i>	وَيَ گيے هِين <i>they are gone.</i>

مैं गया

मैं गया था

मैं गया हूँ

Past Future Tense.

मैं गया होऊँ

Singular.		Plural.	
मैं I	may, shall, or will have	हम we	may, shall, or will have
तु thou	gone, &c.	तु ye	gone, &c.
वह he	or might, &c. go.	वह they	or might, &c. go.

Or,

मैं गया होऊँगा

मैं I	shall, will, or may have	हम we	shall, will, or may have
तु thou	gone, or might,	तु ye	gone, or might,
वह he	&c. go.	वह they	&c. go.

Past Conditional or Optative Tense.

मैं गया होता

मैं I	If, would to God, I, &c.	हम we	If, would to God, we &c.
तु thou	had gone, or then I	तु ye	had gone, or then we
वह he	should have gone, &c.	वह they	should have gone, &c.

Present Indefinite Tense.

मैं जाता

* जाता I	go.	* हाम we	go.
तु thou	goest.	तु ye	go.
वह he	goes.	वह they	go.

* With a conditional conjunction or an adverb of wishing, this form

Imperfect or Present Past Tense.

Singular.		Plural.	
جاتا تھا	میں <i>I was going.</i>	جاتي ٿي	ہم <i>we were going.</i>
	تُو <i>thou wast going.</i>		تُم <i>ye were going.</i>
	وہ <i>he was going.</i>		وي <i>they were going.</i>

Present Definite or Present Present Tense.

میں جاتا ہوں <i>I am going.</i>	ہم جاتي ھين <i>we are going.</i>
تُو جاتا ھي <i>thou art going.</i>	تُم جاتي ھو <i>ye are going.</i>
وہ جاتا ھي <i>he is going.</i>	وي جاتي ھين <i>they are going.</i>

Present Future Tense.

میں جاتا ھوون <i>I</i>	} <i>may, shall</i> <i>or will be</i> <i>going.</i>	ہم جاتي ھوون <i>we</i>	} <i>may, shall</i> <i>or will be</i> <i>going.</i>
تُو جاتا ھوي <i>thou</i>		تُم جاتي ھو <i>ye</i>	
وہ جاتا ھوي <i>he</i>		وي جاتي ھوون <i>they</i>	

Or,

میں جاتا ھوونگا <i>I</i>	} <i>shall, will,</i> <i>or may</i> <i>be going.</i>	ہم جاتي ھوونگي <i>we</i>	} <i>shall, will,</i> <i>or may</i> <i>be going.</i>
تُو جاتا ھوونگا <i>thou</i>		تُم جاتي ھوونگي <i>ye.</i>	
وہ جاتا ھوونگا <i>he</i>		وي جاتي ھوونگي <i>they</i>	

Future Indefinite or Aorist Tense.

میں جاؤن <i>I</i>	} <i>may, shall,</i> <i>or will</i> <i>go.</i>	ہم جاوين <i>we</i>	} <i>may, shall,</i> <i>or will</i> <i>go.</i>
تُو جاوي <i>thou</i>		تُم جاؤ <i>ye</i>	
وہ جاوي <i>he</i>		وي جاوين <i>they</i>	

of the verb, like the tense immediately preceding, is usually termed the conditional or optative; but, it may be still equally well understood as the simple present.

Future Indefinite Tense.

Singular.

Plural.

मैं जाऊंगा

मैं जाऊँगा I } shall, will
 तू जायँगा thou } or may
 वह जायँगा he } go.

हम जायँगे we } shall, will
 तुम जाओगे ye } or may
 वे जायँगे they } go.

Imperative.

मैं जाऊँ
तू जा

मैं जाऊँ let me go.
 तू जा go thou.
 वह जायँ let him go.

हम जायँ let us go.
 तुम जाओ go ye.
 वे जायँ let them go.

Respectful and Precative forms of the Future and Imperative.

आप जाइये

आप जाइये } you, sir, or your excellency, &c. may, shall
 or } or will go ; or, may you, sir, go ; may
 जायँगे } your excellency, &c. go.

जायँगे we or one may, shall or will go ; may we or
 one go.

तु वा बुह वा
तुम वा वे
जाइयो

जायँगे } तु thou mayest, shalt or wilt go ; or mayest
 } thou go.
 जायँगे } वह he may, shall or will go ; or, may he go.
 जायँगे } तुम ye may, shall or will go ; or, may ye go.
 जायँगे } वे they may, shall or will go ; or may they go.

And for the feminine gender, the singular masculine final \bar{I} (\bar{a}) of the infinitive, the participles, the auxiliaries and the

future, must be changed to اِي (ī) in that number, and to اَيْنَ or اِيَان for the plural; but, where two or more feminine plurals come together, the numerical sign ن (n) or آَن (ān) is usually omitted in all such words but the last; so, وَيَ كَيِّي تَمِين they (females) were gone.

Conjugation of the verb هُو be, become, for the masculine gender.

Imperative for the second person singular, or The Root.

هُو be, become.

Infinitive and Gerund.

هُونِي or هُونَا to be, to become, becoming.

Past Participle.

Singular.

هُوَا been, become.

Plural.

هُوَيِ been, become.

Present Participle.

هُوَا or هُوَا being, becoming. | هُوِي or هُوِي being, becoming.

Past Conjunctive Participle.

Singular and Plural.

هُوَا or هُوَا هُوَا هُوَا having been, having become.

Past Indefinite Tense.

هُوَا {	مَيِّن I became.	هُوَيِ {	هُم we became.
	تُو thou becomedst.		هُم ye became.
	هُوَا he became.		هُم they became.

मै हुआ

Pluperfect or Past Past Tense.

मैं हुआ था

Singular.	Plural.
<p>मैं <i>I had been or become.</i></p> <p>तू <i>thou hadst been or become.</i></p> <p>वह <i>he had been or become.</i></p>	<p>हम <i>we had been or become.</i></p> <p>तुम <i>ye had been or become.</i></p> <p>वही <i>they had been or become.</i></p>

मैं हुआ हूँ

Past Definite or Past Present Tense.

<p>मैं <i>I have been or become.</i></p> <p>तू <i>thou hast been or become.</i></p> <p>वह <i>he has been or become.</i></p>	<p>हम <i>we have been or become.</i></p> <p>तुम <i>ye have been or become.</i></p> <p>वही <i>they have been or become.</i></p>
---	--

Past Future Tense.

मैं हुआ हूँ

<p>मैं <i>I</i></p> <p>तू <i>thou</i></p> <p>वह <i>he</i></p>	<p><i>may, shall or will, have been, &c. or might be, &c.</i></p>	<p>हम <i>we</i></p> <p>तुम <i>ye</i></p> <p>वही <i>they</i></p>	<p><i>may, shall or will, have been, &c. or might be, &c.</i></p>
---	---	---	---

Or,

میں ہوا ہوں گا

Singular.		Plural.	
میں I	<i>shall, will or may, have been, &c. or should</i>	ہم ہوئے ہوں گے we	<i>shall, will or may, have been, &c. or should</i>
تُو thou		تُم ہوئے ہو گے ye	
وہ he		وہی ہوئے ہوں گے they	

میں ہوا ہوتا

Past Conditional or Optative Tense.

میں ہوا ہوتا	} مین تو وہ	} If, would to God, I, &c. had been, or then I or should have been, &c.	} ہوئے ہوتے تم وہی	} If, would to God, we, &c. had been, or then we or should have been, &c.
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Present Indefinite Tense.

*ہوتا	} مین I become. تو thou becomest. وہ he becomes.	} ہوئے تم we become. وہی ye become. وہی they become.
-------	---	--

* When a conditional conjunction, or an adverb of wishing accompanies the form of this verb, it is generally called the Conditional, or Optative, and the sense is very similar to that of the tense last

Imperfect or Present Past Tense.

Singular.

Plural.

मैं होता था } मैं I was becoming.
 होता था } तू thou wast be-
 coming.
 होता था } वह he was becoming.

हम } हम we were becoming.
 होती थी } तुम ye were becoming.
 होती थी } वे they were be-
 coming.

Present Definite or Present Present Tense.

मैं होता हूँ } मैं I am becoming.
 होता है } तू thou art becoming.
 होता है } वह he is becoming.

हम } हम हम हूँ } हम we are becoming.
 होते हैं } तुम ye are becoming.
 होते हैं } वे they are becoming.

Present Future Tense.

मैं होता हूँ } मैं I } may, shall
 होता हूँ } तू thou } or will, be
 होता हूँ } वह he } becoming.

हम } हम हम हूँ } हम we } may, shall
 होते हैं } तुम ye } or will, be
 होते हैं } वे they } becoming.

Or,

मैं होता हूँगा } मैं I } shall, will
 होता हूँगा } तू thou } or may, be
 होता हूँगा } वह he } becoming.

हम } हम हम हूँगे } हम we } shall, will
 होते हूँगे } तुम ye } or may, be
 होते हूँगे } वे they } becoming.

preceding; so, होता हूँ if I had been, तो वह होता then he might be, or, might have been, &c. But it may be still understood as the simple Present.

Future Indefinite or Aorist Tense.

Singular.

مَیْنِ هُوونُ I	$\left\{ \begin{array}{l} \text{may, shall or} \\ \text{will, be or} \\ \text{become, or} \\ \text{be or be-} \\ \text{come, \&c.} \end{array} \right.$
تُو هُووِي thou	
وَهُ هُووِي he	

Plural.

هَم هُووِين we	$\left\{ \begin{array}{l} \text{may, shall or} \\ \text{will be or} \\ \text{become, or} \\ \text{be or be-} \\ \text{come, \&c.} \end{array} \right.$
تُمْ هُوُو ye	
وَي هُووِين they	

Future Indefinite Tense.

مَیْنِ هُوونُگَا I	$\left\{ \begin{array}{l} \text{shall or will} \\ \text{be or be-} \\ \text{come.} \end{array} \right.$	هَم هُووِينُگِي we	$\left\{ \begin{array}{l} \text{shall or will} \\ \text{be or be-} \\ \text{come.} \end{array} \right.$
تُو هُووِيگَا thou		تُمْ هُوُوگِي ye	
وَهُ هُووِيگَا he		وَي هُووِينُگِي they	

Imperative.

مَیْنِ هُوونُ let me be, &c.	هَم هُووِين let us be, &c.
تُو هُوُو be thou, &c.	تُمْ هُوُو be ye, &c.
وَهُ هُووِي let him be, &c.	وَي هُووِين let them be, &c.

Respectful and Precative forms of the Future and Imperative.

هُوجِي	$\left\{ \begin{array}{l} \text{آپ} \\ \text{صاحب} \\ \text{حضرت} \end{array} \right.$	$\left\{ \begin{array}{l} \text{you, sir, or your excellency, \&c. may, shall} \\ \text{or will, be or become; or may you, sir,} \\ \text{be or become; may your excellency, \&c.} \\ \text{be or become.} \end{array} \right.$
or		
هُوجِيگَا		
هُوجِي	$\left\{ \begin{array}{l} \text{we or one may or shall be or become; or,} \\ \text{may we or one be or become.} \end{array} \right.$	
هُوجِيگَا		

मै होऊं

मैं होऊंगा

मैं होऊं
तु हो

आप होइये

हम होजिये

तुम्हें वा बुरा
वा तुम्हें वा बुरा
होगीये.

हुंजियो

{ thou mayest, shalt or wilt be or become ; or,
 तु } mayest thou be or become.
 { he may, shall or will, or may he, be or become.
 وہ }
 { ye may, shall or will, or may ye, be or become.
 تم }
 { they may, shall or will, or may they, be or
 وہی } become.

34. Conjugation of a regular intransitive verb, exemplified in
بولنا to speak.

Imperative for the second person singular, or The Root.

بول *speak.*

Infinitive and Gerund.

بولना or بولني *to speak, speaking.*

Past Participle.

Singular.

बोला हुआ or बोला *spoken.*

Plural.

बोली हुई or बोली *spoken.*

Present Participle.

बोलना हुआ or बोलता *speaking.*

बोलती हुई or बोलती *speaking.*

Past Conjunctive Participle.

Singular and Plural.

बोली हुई or बोली *having spoken.*

Past Indefinite Tense.

Singular.	Plural.
} { مَينَ <i>I spoke.</i> بولا تُو <i>thou spokedst.</i> وَهْ <i>he spoke.</i>	} { هم <i>we spoke.</i> بولي تُم <i>ye spoke.</i> وي <i>they spoke.</i>

Pluperfect, or Past Past Tense.

} { مَينَ <i>I had spoken</i> بولا تها تُو <i>thou hadst spoken.</i> وَهْ <i>he had spoken.</i>	} { هم <i>we had spoken.</i> بولي تهي تُم <i>ye had spoken.</i> وي <i>they had spoken.</i>
---	--

Past Definite or Past Present Tense.

مَينَ بولا هُون <i>I have spoken.</i>	هم بولي هَين <i>we have spoken.</i>
تُو بولا هَي <i>thou hast spoken.</i>	تُم بولي هو <i>ye have spoken</i>
وَهْ بولا هَي <i>he has spoken.</i>	وي بولي هَين <i>they have spoken.</i>

Past Future Tense.

} { مَينَ بولا هُون <i>I</i>	may, shall or will, have	} { هم بولي هُون <i>we</i>	may, shall or will, have
} { تُو بولا هُون <i>thou</i>	spoken, &c.	} { تُم بولي هُون <i>ye</i>	spoken, &c.
} { وَهْ بولا هُون <i>he</i>	or, might speak, &c.	} { وي بولي هُون <i>they</i>	or, might speak, &c.

Or,

Singular.		Plural.
<p>میں I <i>shall, will or</i> <i>may, have</i></p> <p>تُو thou <i>spoken, &c.</i></p> <p>وہ he <i>or, should</i> <i>speak, &c.</i></p>		<p>ہم we <i>shall, will or</i> <i>may, have</i></p> <p>تُم ye <i>spoken, &c.</i></p> <p>وہی they <i>or, should</i> <i>speak, &c.</i></p>

Past Conditional or Optative Tense.

<p>میں <i>If, would to</i> <i>God, I &c.</i></p> <p>تُو <i>had spoken,</i> <i>or, then I</i></p> <p>وہ <i>should have</i> <i>spoken, &c.</i></p>		<p>ہم <i>If, would to</i> <i>God, we &c.</i></p> <p>تُم <i>had spoken,</i> <i>or, then we</i></p> <p>وہی <i>should have</i> <i>spoken, &c.</i></p>
---	--	---

Present Indefinite Tense.

<p>میں I speak.</p> <p>* بولتا تو thou speakest.</p> <p>وہ he speaks.</p>		<p>ہم we speak.</p> <p>* بولتی تُم ye speak.</p> <p>وہی they speak.</p>
---	--	---

* With a conditional conjunction or an adverb of wishing, this form of the verb is of the same import, or nearly so, as the tense just before exhibited; and is usually termed the Conditional or Optative:

Imperfect or Present Past Tense.

Singular.	Plural.
$\left. \begin{array}{l} \text{مَينَ } I \text{ was speaking.} \\ \text{بُولْتَا تُو } \textit{thou wast speaking.} \\ \text{وَهُ } \textit{he was speaking.} \end{array} \right\}$	$\left. \begin{array}{l} \text{هَم } \textit{we were speaking.} \\ \text{تُم } \textit{ye were speaking.} \\ \text{وَي } \textit{they werespeaking} \end{array} \right\}$

Present Definite or Present Present Tense.

$\left. \begin{array}{l} \text{مَينَ بُولْتَا هُون } I \text{ am speaking.} \\ \text{تُو بُولْتَا هَي } \textit{thou art speaking.} \\ \text{وَهُ بُولْتَا هَي } \textit{he is speaking.} \end{array} \right\}$	$\left. \begin{array}{l} \text{هَم بُولْتِي هَينَ } \textit{we are speaking.} \\ \text{تُم بُولْتِي هُو } \textit{ye are speaking.} \\ \text{وَي بُولْتِي هَينَ } \textit{they are speaking.} \end{array} \right\}$
---	---

Present Future Tense.

$\left. \begin{array}{l} \text{مَينَ بُولْتَا هُوون } I \\ \text{تُو بُولْتَا هُووي } \textit{thou} \\ \text{وَهُ بُولْتَا هُووي } \textit{he} \end{array} \right\}$	$\left. \begin{array}{l} \text{هَم بُولْتِي هُووين } \textit{we} \\ \text{تُم بُولْتِي هُوو } \textit{ye} \\ \text{وَي بُولْتِي هُووين } \textit{they} \end{array} \right\}$	$\left. \begin{array}{l} \textit{may, shall} \\ \textit{or will, be} \\ \textit{speaking.} \end{array} \right\}$	$\left. \begin{array}{l} \textit{may, shall} \\ \textit{or will, be} \\ \textit{speaking.} \end{array} \right\}$
--	--	--	--

Or,

$\left. \begin{array}{l} \text{مَينَ بُولْتَا هُونگا } I \\ \text{تُو بُولْتَا هُوگا } \textit{thou} \\ \text{وَهُ بُولْتَا هُوگا } \textit{he} \end{array} \right\}$	$\left. \begin{array}{l} \text{هَم بُولْتِي هُوينگي } \textit{we} \\ \text{تُم بُولْتِي هُووگي } \textit{ye} \\ \text{وَي بُولْتِي هُوينگي } \textit{they} \end{array} \right\}$	$\left. \begin{array}{l} \textit{shall, will} \\ \textit{or may, be} \\ \textit{speaking.} \end{array} \right\}$	$\left. \begin{array}{l} \textit{shall, will} \\ \textit{or may, be} \\ \textit{speaking.} \end{array} \right\}$
---	--	--	--

so, اگر مَينَ بُولْتَا *if I had spoken*; کاش تُو بُولْتَا *would to heaven that thou hadst spoken*, &c. But it may be equally well understood as the simple Present.

Future Indefinite or Aorist Tense.

Singular.		Plural.
مَیْنِ بُولُونِ I	$\left. \begin{array}{l} \text{may, shall} \\ \text{or will,} \\ \text{speak; or} \\ \text{speak, \&c.} \end{array} \right\}$	ہم بولیں we
تُو بُولِی thou		تُم بُولُو ye
وہ بُولِی he		وہ بُولِیں they

Future Indefinite Tense.

مَیْنِ بُولُونِگَا I	$\left. \begin{array}{l} \text{shall or will,} \\ \text{ } \\ \text{speak.} \end{array} \right\}$	ہم بولیںگے we	$\left. \begin{array}{l} \text{shall or will,} \\ \text{ } \\ \text{speak.} \end{array} \right\}$
تُو بُولِیگَا thou		تُم بُولُوگے ye	
وہ بُولِیگَا he		وہ بُولِیںگے they	

Imperative.

مَیْنِ بُولُونِ let me speak.		ہم بولیں let us speak.
تُو بُولِ speak thou.		تُم بُولُو speak ye.
وہ بُولِ let him speak.		وہ بُولِیں let them speak.

Respectful and Precative forms of the Future and Imperative.

بُولِی	$\left. \begin{array}{l} \text{آپ} \\ \text{ } \\ \text{صاحب} \\ \text{ } \\ \text{حضرت} \end{array} \right\}$	you, sir, or your excellency, &c. may,
or		shall or will, be pleased to speak; be
بُولِیگَا		pleased, sir, to speak; may your excellency, &c. be pleased to speak.

بُولِی we or one, shall, &c. speak; or, may we, or one, speak.

بوليو	}	تُو <i>thou mayest, shall or wilt, speak, or, mayest thou speak.</i>
		هُو <i>he may, shall or will, or, may he, speak.</i>
		تُم <i>ye may, shall or will, or, may ye, speak.</i>
		وِي <i>they may, shall or will, or, may they, speak.</i>

35. From the intransitive verb last conjugated, a transitive or causal is obtained by shortening the long vowel of the root and affixing $\bar{\alpha}$ (\bar{a}) as explained at paragraph 29 : thus بول becomes بُلا.

Imperative for the second person singular, or The Root.

بُلا *call.*

Infinitive and Gerund.

بُلَانِي or بُلَانَا *to call, calling.*

Past Participle.

Singular.

بُلَايَا or بُلَايَا *called.*

Plural.

بُلَايِي or بُلَايِي *called.*

Present Participle.

بُلَانَا or بُلَانَا *calling.*

بُلَانِي or بُلَانِي *calling.*

Past Conjunctive Participle.

Singular and Plural.

بُلَاكْرِي or بُلَاكْرِي *having called.*

Past Indefinite Tense.

Singular.	Plural.												
بُلَايَا { <table border="0" style="display: inline-table; vertical-align: middle;"> <tr><td style="padding-right: 10px;">*</td><td>مَيْنِ نِي <i>I called.</i></td></tr> <tr><td style="padding-right: 10px;"></td><td>تُو نِي <i>thou calledst.</i></td></tr> <tr><td style="padding-right: 10px;"></td><td>أُس نِي <i>he called.</i></td></tr> </table>	*	مَيْنِ نِي <i>I called.</i>		تُو نِي <i>thou calledst.</i>		أُس نِي <i>he called.</i>	بُلَايَا { <table border="0" style="display: inline-table; vertical-align: middle;"> <tr><td style="padding-right: 10px;"></td><td>هَمْ نِي <i>we called.</i></td></tr> <tr><td style="padding-right: 10px;"></td><td>تُمْ نِي <i>ye called.</i></td></tr> <tr><td style="padding-right: 10px;"></td><td>أُن نِي <i>they called.</i></td></tr> </table>		هَمْ نِي <i>we called.</i>		تُمْ نِي <i>ye called.</i>		أُن نِي <i>they called.</i>
*	مَيْنِ نِي <i>I called.</i>												
	تُو نِي <i>thou calledst.</i>												
	أُس نِي <i>he called.</i>												
	هَمْ نِي <i>we called.</i>												
	تُمْ نِي <i>ye called.</i>												
	أُن نِي <i>they called.</i>												

Pluperfect or Past Past Tense.

بُلَايَا تَهَا { <table border="0" style="display: inline-table; vertical-align: middle;"> <tr><td style="padding-right: 10px;"></td><td>مَيْنِ نِي <i>I had called.</i></td></tr> <tr><td style="padding-right: 10px;"></td><td>تُو نِي <i>thou hadst called</i></td></tr> <tr><td style="padding-right: 10px;"></td><td>أُس نِي <i>he had called.</i></td></tr> </table>		مَيْنِ نِي <i>I had called.</i>		تُو نِي <i>thou hadst called</i>		أُس نِي <i>he had called.</i>	بُلَايَا تَهَا { <table border="0" style="display: inline-table; vertical-align: middle;"> <tr><td style="padding-right: 10px;"></td><td>هَمْ نِي <i>we had called.</i></td></tr> <tr><td style="padding-right: 10px;"></td><td>تُمْ نِي <i>ye had called.</i></td></tr> <tr><td style="padding-right: 10px;"></td><td>أُن نِي <i>they had called.</i></td></tr> </table>		هَمْ نِي <i>we had called.</i>		تُمْ نِي <i>ye had called.</i>		أُن نِي <i>they had called.</i>
	مَيْنِ نِي <i>I had called.</i>												
	تُو نِي <i>thou hadst called</i>												
	أُس نِي <i>he had called.</i>												
	هَمْ نِي <i>we had called.</i>												
	تُمْ نِي <i>ye had called.</i>												
	أُن نِي <i>they had called.</i>												

Past Definite or Past Present Tense.

بُلَايَا هَيَّ { <table border="0" style="display: inline-table; vertical-align: middle;"> <tr><td style="padding-right: 10px;"></td><td>مَيْنِ نِي <i>I have called.</i></td></tr> <tr><td style="padding-right: 10px;"></td><td>تُو نِي <i>thou hast called.</i></td></tr> <tr><td style="padding-right: 10px;"></td><td>أُس نِي <i>he has called.</i></td></tr> </table>		مَيْنِ نِي <i>I have called.</i>		تُو نِي <i>thou hast called.</i>		أُس نِي <i>he has called.</i>	بُلَايَا هَيَّ { <table border="0" style="display: inline-table; vertical-align: middle;"> <tr><td style="padding-right: 10px;"></td><td>هَمْ نِي <i>we have called.</i></td></tr> <tr><td style="padding-right: 10px;"></td><td>تُمْ نِي <i>ye have called.</i></td></tr> <tr><td style="padding-right: 10px;"></td><td>أُن نِي <i>they have called.</i></td></tr> </table>		هَمْ نِي <i>we have called.</i>		تُمْ نِي <i>ye have called.</i>		أُن نِي <i>they have called.</i>
	مَيْنِ نِي <i>I have called.</i>												
	تُو نِي <i>thou hast called.</i>												
	أُس نِي <i>he has called.</i>												
	هَمْ نِي <i>we have called.</i>												
	تُمْ نِي <i>ye have called.</i>												
	أُن نِي <i>they have called.</i>												

Past Future Tense.

بُلَايَا هَوَوِي { <table border="0" style="display: inline-table; vertical-align: middle;"> <tr><td style="padding-right: 10px;"></td><td>مَيْنِ <i>I</i></td><td rowspan="4" style="padding: 0 10px;">} <i>may, shall</i> <i>or will,</i> <i>have cal-</i> <i>led; or</i> <i>might</i> <i>call.</i></td></tr> <tr><td style="padding-right: 10px;"></td><td>تُو <i>thou</i></td></tr> <tr><td style="padding-right: 10px;"></td><td>أُس <i>he</i></td></tr> <tr><td style="padding-right: 10px;"></td><td></td></tr> </table>		مَيْنِ <i>I</i>	} <i>may, shall</i> <i>or will,</i> <i>have cal-</i> <i>led; or</i> <i>might</i> <i>call.</i>		تُو <i>thou</i>		أُس <i>he</i>			بُلَايَا هَوَوِي { <table border="0" style="display: inline-table; vertical-align: middle;"> <tr><td style="padding-right: 10px;"></td><td>هَمْ <i>we</i></td><td rowspan="4" style="padding: 0 10px;">} <i>may, shall</i> <i>or will,</i> <i>have cal-</i> <i>led; or</i> <i>might</i> <i>call.</i></td></tr> <tr><td style="padding-right: 10px;"></td><td>تُمْ <i>ye</i></td></tr> <tr><td style="padding-right: 10px;"></td><td>أُن <i>they</i></td></tr> <tr><td style="padding-right: 10px;"></td><td></td></tr> </table>		هَمْ <i>we</i>	} <i>may, shall</i> <i>or will,</i> <i>have cal-</i> <i>led; or</i> <i>might</i> <i>call.</i>		تُمْ <i>ye</i>		أُن <i>they</i>		
	مَيْنِ <i>I</i>	} <i>may, shall</i> <i>or will,</i> <i>have cal-</i> <i>led; or</i> <i>might</i> <i>call.</i>																	
	تُو <i>thou</i>																		
	أُس <i>he</i>																		
	هَمْ <i>we</i>	} <i>may, shall</i> <i>or will,</i> <i>have cal-</i> <i>led; or</i> <i>might</i> <i>call.</i>																	
	تُمْ <i>ye</i>																		
	أُن <i>they</i>																		

* See the note to paragraph 25, for the reason of this affix in construction with the past tenses of transitive verbs.

Or,

Singular.		Plural.	
بَلَايَا هُوَگَا	مَيْنِ نِي <i>I</i>	بَلَايَا هُوَگَا	هَمْ نِي <i>we</i>
	تُونِي <i>thou</i>		تُمْ نِي <i>ye</i>
	أُس نِي <i>he</i>		أُن نِي <i>they</i>
	<i>shall, will</i> <i>or may,</i> <i>have cal-</i> <i>led; or</i> <i>should</i> <i>call, &c.</i>		<i>shall, will</i> <i>or may,</i> <i>have cal-</i> <i>led; or</i> <i>should</i> <i>call, &c.</i>

Past Conditional and Optative Tense.

بَلَايَا هُوَتَا	مَيْنِ نِي	بَلَايَا هُوَتَا	هَمْ نِي
	تُونِي		تُمْ نِي
	أُس نِي		أُن نِي
	<i>If, would to</i> الله <i>God, I, &c.</i> كَلَمَاتِي <i>had called;</i> ثُمَّ نِي <i>then I, &c.</i> or وَهُ <i>would have</i> كَلَمَاتِي <i>called, &c.</i>		<i>If, would to</i> الله <i>God, we &c.</i> كَلَمَاتِي <i>had called;</i> ثُمَّ نِي <i>then we, &c.</i> or وَهُ <i>would have</i> كَلَمَاتِي <i>called, &c.</i>

Present Indefinite Tense.

* بَلَاتَا	مَيْنِ <i>I call.</i>	* بَلَاتِي	هَمْ <i>we call.</i>
	تُو <i>thou callest.</i>		تُمْ <i>ye call.</i>
	وَهُ <i>he calls.</i>		وَي <i>they call.</i>

* Or, with a conditional conjunction or adverb of wishing, expressed or understood, this portion of the verb may be used in a Conditional or Optative sense, like the tense next preceding.

Imperfect or Present Past Tense.

Singular.		Plural.
مَينَ بُلَاتَا تَهَا <i>I was calling.</i>		هَمْ بُلَاتِي تَهِي <i>we were calling.</i>

And for the other persons, by changing the pronoun.

Present Definite or Present Present Tense.

مَينَ بُلَاتَا هُون <i>I am calling.</i>		هَمْ بُلَاتِي هِين <i>we are calling.</i>
--	--	---

And for the other persons, by varying the pronoun and auxiliary, as before shewn.

Present Future Tense.

مَينَ بُلَاتَا هُوون <i>I may, &c. be calling.</i>		هَمْ بُلَاتِي هُووين <i>we may, &c. be calling.</i>
--	--	---

Or,

مَينَ بُلَاتَا هُونْكَ <i>I shall, &c. be calling.</i>		هَمْ بُلَاتِي هُوينْكَ <i>we shall, &c. be calling.</i>
--	--	---

And for the rest, by varying the pronoun and auxiliary, as before exhibited.

Future Indefinite or Aorist Tense.

مَينَ بُلَاون <i>I</i>	}	may, shall or		هَمْ بُلَاوين <i>we</i>	}	may, shall, or
تُو بُلَاوي <i>thou</i>		will, call;		تُمْ بُلَاو <i>ye</i>		will, call; or
وَه بُلَاوي <i>he</i>		or call, &c.		وِي بُلَاوين <i>they</i>		call, &c.

Future Indefinite Tense.

Singular.		Plural.
أَنَا <i>I</i>	} shall or will call.	هُمْ <i>we</i>
تُو <i>thou</i>		تُمْ <i>ye</i>
هُوَ <i>he</i>		هُمْ <i>they</i>

Imperative.

The same as the *Future Indefinite* or *Aorist*, except the second person singular, which is the mere root; as, *تُو* *call thou*. See the preceding conjugation.

Respectful and Precative forms of the Future and Imperative.

بَلَاءِي	}	آپ	} you, sir, or your excellency, &c. may, shall or will, be pleased to call; be pleased, sir, to call;
or			
بَلَاءِيكَ	}	حضرت	} may your excellency, &c. be pleased to call.
بَلَاءِي				..... we or one may, shall, &c. call; may we or one call.

}	بَلَاءِي	} <i>تُو</i> thou mayest, shalt or wilt, or mayest thou, call.
		} <i>هُوَ</i> he may, shall or will, or may he, call.
		} <i>تُمْ</i> ye may, shall or will, or may ye, call.
		} <i>هُمْ</i> they may, shall or will, or may they, call.

Passive voice of the same verb, formed by adding *جانا* *to go*, to its past participle, as explained at paragraph 32.

Imperative for the second person singular, or The Root.

بُلايا جا *be called.*

Infinitive and Gerund.

Singular.	Plural.
بُلايا <i>to be called,</i> بُلايا جانا <i>being called.</i>	بُلائي <i>to be called,</i> بُلائي جانا <i>being called.</i>

Past Participle.

بُلايا گيا *been called.* | بُلائي گي *been called.*

Present Participle.

بُلايا جاتا *being called.* | بُلائي جاتي *being called.*

Past Conjunctive Participle.

بُلايا جا جاکر or جاکرکري | بُلايا جا جاکرکري or جاکرکري جا جاکر
having been called.

Past Indefinite Tense.

بُلايا گيا }	مین <i>I was called.</i> تُو <i>thou wast called.</i> وہ <i>he was called.</i>	بُلائي گي }	ہم <i>we were called.</i> تم <i>ye were called.</i> وي <i>they were called.</i>
--------------	--	-------------	---

Pluperfect or Past Past Tense.

Singular.	Plural.
مَينَ <i>I had been called.</i> بُلايا گيا تُو <i>thou hadst been called.</i> وَه <i>he had been called.</i>	هُم <i>we had been called.</i> تُم <i>ye had been called.</i> وَي <i>they had been called.</i>

Past Definite or Past Present Tense.

مَينَ بُلايا گيا هُون <i>I have been called.</i> تُو بُلايا گيا هَي <i>thou hast been called.</i> وَه بُلايا گيا هَي <i>he has been called.</i>	هُم بُلاي گي هِين <i>we have been called.</i> تُم بُلاي گي هُو <i>ye have been called.</i> وَي بُلاي گي هِين <i>they have been called.</i>
---	--

Past Future Tense.

مَينَ بُلايا گيا هُوون <i>I</i> تُو بُلايا گيا هُووي <i>thou</i> وَه بُلايا گيا هُووي <i>he</i>	} <i>may, shall</i> } <i>or will</i> } <i>have been</i> } <i>called; or</i> } <i>might be</i> } <i>called, &c.</i>	هُم بُلاي گي هُووين <i>we</i> تُم بُلاي گي هُوو <i>ye</i> وَي بُلاي گي هُووين <i>they</i>	} <i>may, shall</i> } <i>or will</i> } <i>have been</i> } <i>called; or</i> } <i>should be</i> } <i>called, &c.</i>
---	---	---	--

Or,

Singular.		Plural.
<p>میں I تُو thou وہ he</p>	<p>shall, will or may have been called; or should be called, &c.</p>	<p>ہم we تُم ye وہی they</p>
		<p>shall, will or may have been called; or should be called, &c.</p>

Past Conditional or Optative Tense.

<p>میں تُو وہ</p>	<p>If, would to God, I, &c. had been called; then I &c. would have been called.</p>	<p>ہم تُم وہی</p>	<p>If, would to God, we, &c. had been called; then we, &c. would have been called.</p>
---------------------------	---	---------------------------	--

Present Indefinite Tense.

<p>* میں I am called. تُو thou art called. وہ he is called.</p>	<p>* ہم we are called. تُم ye are called. وہی they are called.</p>
---	--

* With a conditional conjunction or an adverb of wishing, expressed

Imperfect or Present Past Tense.

Singular.	Plural.
{ مین <i>I was called.</i> بُلایا جاتا تہا <i>تُو thou wast called.</i> وہ <i>he was called.</i>	{ ہم <i>we were called.</i> بُلای جاتی تھی <i>تُم ye were called.</i> وہی <i>they were called.</i>

Present Definite or Present Present Tense.

مین <i>I am being</i> بُلایا جاتا ہوں <i>called.</i>	ہم <i>we are being</i> بُلای جاتی ہیں <i>called.</i>
تُو <i>thou art being</i> بُلایا جاتا ہے <i>called.</i>	تُم <i>ye are being</i> بُلای جاتی ہو <i>called.</i>
وہ <i>he is being</i> بُلایا جاتا ہے <i>called.</i>	وہی <i>they are being</i> بُلای جاتی ہیں <i>called.</i>

Present Future Tense.

مین <i>I may,</i> بُلایا جاتا ہوں	ہم <i>we may,</i> بُلای جاتی ہووین
تُو <i>thou mayest,</i> بُلایا جاتا ہووی	تُم <i>ye may,</i> بُلای جاتی ہوو
وہ <i>he may,</i> بُلایا جاتا ہووی	وہی <i>they may,</i> بُلای جاتی ہووین

} *be being called.*

or understood, this form of the verb may convey a conditional or optative sense, similar to the tense immediately preceding.

Or,

Singular.		Plural.
मैं भूलाया जाऊँगा I shall, &c.	}	हमें भूलाया जावेगा we shall, &c.
तू भूलाया जाऊँगा thou shalt		तुम भूलाया जाओगे ye shall, &c.
वह भूलाया जाऊँगा he shall, &c.		वे भूलाया जावेंगे they shall

Future Indefinite or Aorist Tense.

मैं भूलाया जाऊँ I	}	हमें भूलाया जावें we	}	may, shall
तू भूलाया जावै thou		तुम भूलाया जाओ ye		or will,
वह भूलाया जावै he		वे भूलाया जावें they		be called ;
				or, be called,
				led, &c.

Future Indefinite Tense.

मैं भूलाया जाऊँगा I	}	हमें भूलाया जावेंगे we	}	shall, will
तू भूलाया जावेंगा thou		तुम भूलाया जाओगे ye		or may, be
वह भूलाया जावेंगा he		वे भूलाया जावेंगे they		called.

Imperative.

मैं भूलाया जाऊँ let me be called.	हमें भूलाया जावें let us be called.
तू भूलाया जा be thou called.	तुम भूलाया जाओ be ye called.
वह भूलाया जावै let him be called.	वे भूलाया जावें let them be called.

Respectful and Precative forms of the Future and Imperative.

بُلَّايِ جَائِي	}	آپ	} you, sir, or, your excellency shall, will,	
or		صاحب		} or may, be called; be you, sir, called;
بُلَّايِ جَائِيگَا		حضرت			may your excellency, &c. be called.
بُلَّايِ جَائِي	..... we shall, will, &c. be called; may we be called.		

جَائِي	}	بُلَّايَا	}	تُو	} thou shalt, &c. or mayest thou, be called.
	}	بُلَّايِي	}	تُمْ	} ye may, shall, &c. or may ye, be called.
				وِي	

For the feminine of this, as well as of the preceding conjugations, the singular masculine final \bar{a} (\bar{a}) of the infinitive, the participles, the auxiliaries and the future, must be changed to \bar{i} (\bar{i}) in that number, and to \bar{in} (\bar{in}) or $\bar{iy\bar{a}n}$ ($\bar{iy\bar{a}n}$) in the plural: when, however, two or more words come together, each of which might assume the feminine plural sign n (n) or $\bar{a}n$ ($\bar{a}n$), as in many of the definite tenses, whether active or passive, that sign is usually omitted in all such words but the last; so, هي هُوِي تَمِين *they (females) had been*; $\text{هي هُوِيگِيَان جَائِي}$ *we (females) shall be being called*. See paragraphs 22, 23, 25, 26.

CHAPTER VI.

On Indeclinable Words.

Under which head may be comprised the postpositions or prepositions, adverbs, conjunctions and interjections.

36. Besides the simple postpositions enumerated in paragraph 7, there are many words, used in like manner, which, being for the most part nouns or participles governed by a simple postposition understood, generally require *کي* or *کي* before them ; and the most common of those which require *کي* are

<i>تین</i> <i>to, up to.</i>	<i>اندر</i> <i>within, in the inside.</i>
<i>پاس</i> <i>near, at the side.</i>	<i>بیچ</i> <i>in, among, between.</i>
<i>نزدیک</i> <i>near, about, with.</i>	<i>باہر</i> or <i>باہر</i> <i>without, on the outside.</i>
<i>کنی</i> <i>near, with.</i>	<i>پچھی</i> <i>in the rear, behind.</i>
<i>ساتھ</i> <i>in company, with.</i>	<i>اوپر</i> <i>on the top, above, upon.</i>
<i>آگی</i> <i>in front, before.</i>	<i>نیچی</i> <i>beneath, under.</i>
<i>سامنے</i> <i>in the presence, opposite.</i>	<i>تلی</i> <i>beneath, under.</i>
<i>بہاویں</i> <i>in choice, liking, idea or intention.</i>	<i>پار</i> <i>over, across, through.</i>
	<i>سوا</i> <i>besides, except.</i>
	<i>ماری</i> <i>by reason, through.</i>

لِئِي on account, for.	بَدَل in exchange, instead.
وَأَسْطِي on account, for.	بِرَابِر equal to, opposite to.
بِسَبَب by reason.	مُؤَافِق according to.
بِأَعْث by reason.	مُطَابِق conformable to.
بِمُوجِب by means.	بِإِهَان at the abode, with.
عَرَض instead.	إِلَى هَاتِهِ into the hand.

And the words most in use, which take كِي before them, are

طَرَف on the side, towards.	نِسْبَت in relation, in respect.
طَرَح in the manner, like.	بِأَبْت on the subject.
خَاطِر for the sake, for.	بِمَعْرِفَت by means, by.

The prepositions, also, borrowed from the Persian or Arabic, and most in use, are

أَز from.	بِرَائِي by reason, for.
بَ (prefixed)	بَعْد after.
بِ (prefixed)	بِإِلَا or بِإِنَا or بِإِنِ without.
بِه (separate)	
بِأَ (with,	بِإِنِ in.
بِئِي without,	بِإِنِئَان among, between.
بِر on, in.	بِإِنِئَان besides.
بِإِنِ besides, without.	بِإِنِئَان on, upon, according to.
	بِإِنِئَان from, on, concerning.

عند *near, with, according*

to.

في *in, for (each).*

گ (prefixed) *like.*

ل (prefixed) *to, for.*

بمع or مع *with, along with.*

من *from.*

37. The adverbs, whether simple or compound, of most frequent recurrence in the language, besides the words before enumerated as postpositions, many of which may be used adverbially also, are the following.

اب *now.*

تا *to, until, to the end.*

تک or تلک *to, up to, until,*

while, near to.

توڑی *till, up to.*

لگ *to, as far as, near.*

اب تب *presently.*

اب تک

or

اب تلک

کد or کب *when?*

کب تک

or

کب تلک

کبھی or کدھی

کبھو or کدھو

کبھی کبھی &c. *sometimes.*

کبھی نہ کبھی &c. *sometime or*

other.

کب سی &c. *since when? how*

long ago?

کب لو *till when?*

کبھی نہین &c. *never.*

جب or جد

جب or جس وقت

} *when.*

جب تک

or

جب تلک

} *till when, until.*

جب کبھی *whenever.*
 جب نہ تب *perpetually.*
 جب کا تب *at the time when.*
 تب or تد or تو *then.*
 تب تک }
 or } *till then, so long.*
 تب تک }
 یہاں *here, this place.*
 (یہاں) ہاں *(contract. of یہاں) here.*
 یہیں *exactly here.*
 یہاں تک }
 or یہاں تک } *hitherto, to this*
 یہاں تک } *degree.*
 یہاں لگ }
 یہاں توڑی }
 وہاں *there, that place.*
 وہیں *exactly there.*
 کہاں *where ?*
 جہاں *where, which place.*
 جہاں جہاں *wherever.*
 جہاں تہاں *wherever, here and*
there.
 جہاں کہیں *wherever.*
 تہاں *there, that place.*

کہیں *somewhere, anywhere.*
 کہیں نہ کہیں *somewhere or other.*
 کہیں نہیں *no where.*
 ہر کہیں *everywhere.*
 اور کہیں *elsewhere.*
 ایدھر or ادھر *here, hither.*
 اُدھر or اوُدھر *there, thither.*
 کدھر or کیدھر *where ? whither ?*
 جِدھر or جیدھر *where, whither.*
 تَدھر or تیدھر *there, thither.*
 کدھر سی &c. *whence ?*
 جِدھر تَدھر *here and there.*
 یوں or یونکر *thus, in this manner.*
 یوں نہ یوں *one way or other.*
 ووں or وونکر *in that manner.*
 ووں کا ووں *as before, as*
originally.
 وونہیں *exactly then.*
 کیوں or کیونکر *why ? how ?*
 جیوں or جیونکر *as, like as, when.*
 تیوں or تیونکر *so, in such wise, then.*
 جیوں *as, whenever.*

تِيُون تِيُون <i>so, at that time.</i>	جيتا or جيتنا <i>as much as.</i>
جيُون كا تِيُون <i>precisely the same.</i>	تيتا or تتنا <i>so much.</i>
جون <i>as &c. (for جيُون &c.)</i>	کي بير <i>how often ?</i>
جيُون تِيُون } <i>somehow or other,</i>	جي بي <i>as often.</i>
} <i>some sort or other,</i>	تي بير <i>so often.</i>
جون تون } <i>in any way.</i>	باري <i>once, at last.</i>
جونِين <i>exactly when.</i>	بارها or بار بار <i>often, repeatedly.</i>
ايسا <i>thus.</i>	باري باري <i>alternately.</i>
ويسا <i>so.</i>	اتيبار <i>frequently.</i>
کيسا <i>how ?</i>	ايک بار <i>once.</i>
جيسا <i>as.</i>	دو بار } <i>(and so on).</i>
تيسا <i>so.</i>	} <i>twice.</i>
جيسا تيسا <i>as well as.</i>	پن or پهر <i>again.</i>
جيسا کا تيسا <i>precisely the same.</i>	روز روز <i>daily.</i>
ايتنا or ايتا } <i>thus much.</i>	شبشب <i>by night.</i>
اتنا or اتا } <i>that much.</i>	دم بدم <i>perpetually.</i>
اتنا or اتا } <i>that much.</i>	ترنت or ترنت <i>instantly, quickly.</i>
ويتنا or ويتا } <i>how much ?</i>	في الحال <i>instantaneously.</i>
کيتنا or کيتا } <i>how much ?</i>	في الفور <i>immediately.</i>
کتنا or کتا } <i>how much ?</i>	چت or جيت <i>quickly.</i>

هوتي *during, in the pre-*
sence.

هوتي هوتي *gradually.*

هولي هولي }
آهستي آهستي } *gently, softly.*
دهيمي دهيمي }

بي در بي *successively.*

الک الک }
جدا جدا } *separately.*

ايک ايک *one by one.*

علي جدا *apart, separately.*

در کنار *aside.*

علاوه *besides.*

ما سوا }
ما ورا } *besides, moreover.*

جز *besides, except.*

قريب *nearly, about.*

آمني سامني }
رو برو } *opposite, face to*
face.

سمنك *opposite, confront-*
ing.

سنگ }
سميت } *along with, with.*

بي *on, over, neverthe-*
less.

نيري *near, beside.*

قبل *before.*

عقب *at the heel, in the*
rear, behind.

عقريب *nearly, shortly, soon.*

چگونه *how? of what kind?*

كيف *how?*

خواه نخواه *willing or not wil-*
ling.

سینت }
مفت } *gratuitously.*

آنچه }
اچانک } *unawares, sudden-*
ناگاه } *ly.*

يک قلم }
يک لخت } *all at once.*

پهلا *before, soon, rather.*

پہلی <i>in the first place,</i> rather.	تڑکی <i>at the dawn of day,</i> early.
دوسری <i>in the second place,</i> &c.	سبیری <i>in the morning,</i> early.
نِداں <i>at last, at least.</i>	بوقت بوقت <i>from time to time.</i>
آخر or آخرش <i>at last, finally.</i>	وقت بوقت <i>constantly.</i>
آخر الامر <i>at the end, finally.</i>	وقت ناوقت <i>occasionally.</i>
الحال <i>now, presently.</i>	درون <i>in, within.</i>
بالفعل <i>now, at this moment.</i>	بیہتر <i>within.</i>
مادام <i>as long as, until.</i>	وری <i>on this side, near.</i>
آج <i>today.</i>	پری <i>on that side, beyond.</i>
کل <i>yesterday or to-</i> <i>morrow.</i>	واریار <i>on both sides, across.</i>
دی روز <i>yesterday.</i>	ہرگاہ <i>every where.</i>
فردا <i>tomorrow.</i>	تل اوپر <i>upside down.</i>
آج کل <i>shortly, now-a-days.</i>	بعد <i>after, afterwards.</i>
پرسوں <i>two days ago or to</i> <i>come.</i>	بہت <i>much, very.</i>
تیسوں <i>three days ago or</i> <i>to come.</i>	زیادہ <i>more.</i>
چاروں <i>four days ago or</i> <i>to come.</i>	نہایت <i>extremely.</i>
	نہت <i>extremely, very.</i>
	بسا or بس <i>enough, much, many,</i> <i>most, very.</i>
	اکثر <i>for the most part.</i>

صِهْرٌ فِي الْجَمَلِ upon the whole.

الْقَصَّةُ }
الْغَرَضُ } in short, in a word.

أَغْلِبُ most likely.

غَالِبًا chiefly, most likely.

لَا بُدَّ necessarily, infal-
libly.

لَا جَرَمَ undoubtedly, of ne-
cessity.

كَيْونَ نَهْ هُوَ it must be.

هَوْنٌ or هَانٌ yes.

هَانٌ هِينٌ yes.

بَلِي yes, right, well.

الْبَيِّنَةُ certainly.

فِي الْحَقِيقَةِ in truth.

حَقًّا truly, really, by

God.

حَقِيقَةً really, truly.

حَقٌّ نَاحِقٌ right or wrong.

سَجًّا or سَجًّا truly, in earnest,
indeed.

أَصْلًا by no means, not at
all, never.

عَطْلًا absolutely, not at
all.

نَهْمِينٌ or نَهْ no, not.

تَوَّ نَهْمِينٌ otherwise, (if) not
then.

مَتَّ not, do not.

أَهْنٌ or أَهَانٌ nay, no, do not.

مَبَادَا lest, God forbid!

شَايِدٌ perhaps, possibly.

هُوَ تَوْ هُوَ may be.

هُوَ نَهْ هُوَ must be, necessarily.

كَاشِكِي or كَاشٍ may it happen,
God send!

مُكَّرٌ unless, perhaps, ex-
cept.

جَهْتٌ but, except, save.

هَيْكَا probably, doubtless.

فَقَطٌ only, simply.

صِرْفٌ only, merely.

تو (emphatick) *do, in fact, indeed.*
 اي (affixed) } *very,*
 هين or هي (affixed or } *exactly.*
 alone) }
 يعنى *that is, namely.*
 گویا *one might say, as if.*
 گوکہ *although.*
 نت *always.*
 همیشه } *always.*
 همواره }
 مدام *always, eternally.*
 هرگز *ever.*
 گاه گاهي *some time or other.*
 هنوز *yet.*

38. The conjunctions most in use are,

اور or او or و *and.*
 بي *also, even, likewise.*
 کہ *that, or, than, if,*
because.
 جو or جو *if, that, when.*
 اگر or گر *if.*

چنانچہ *so that, like as.*
 الا *if not, except, other-*
wise.
 حسب *agreeable to.*
 غير or غير *other than, besides,*
except.
 وغيره *et cetera, and the*
rest.
 مثلاً *for example.*
 خصوصاً *especially, particu-*
larly.
 دفعتاً *often, all at once.*
 عقلاً *prudently, reason-*
ably.

هم *also, even, likewise.*
 بي or بر *but, yet, moreover.*
 بلکه *but, moreover.*
 ليکن or ليک *but, yet.*
 اما *but, moreover, how-*
ever.

یا or.
 خواہ or, either, whether.
 چاہو either, or, choose.
 تو or تو then.
 پس then, therefore.
 نیز also, likewise.
 و (for اگر) and if.

ورنہ and if not, unless.
 اگرچہ although.
 ہرچند whensoever, al-
 though.
 حال آنکہ whereas, notwith-
 standing, although.

39. And the words commonly adopted as interjections, besides the vocative signs mentioned in paragraph 8, are,

واہ or واہ واہ }
 کیا خوب }
 شاباش } well done!
 آفرین } bravo!
 دهن }
 کیا بات ہے }
 مرحبا hail! God bless
 you! welcome!
 خیردار have a care!
 ہائی or ہائی ہائی }
 وا or وائی } wo! alas!
 واویلا }
 دروغا or دردا } lackaday!
 افسوس or حینف }

ہی ہی or ہی ہی } alas! strange!
 وی } alas! strange!
 ہیہات } alas! begone!
 چپی or چپی چپی } fy! hush!
 ہت } fy! begone!
 چنچی }
 or } begone!
 چل چنچی } avaunt!
 دور ہو or دور } avaunt! begone!
 لو } lo! look! there
 now!
 باپ ری }
 or } astonishing!
 باپ میرا } good God!

CHAPTER VII.

On the Numerals.

40. The Cardinal Numbers, from one to one hundred, with the Indian, Arabic and European figures adopted to represent them, are as follows.

FIGURES.				FIGURES.			
<i>Europ.</i>	<i>Arab.</i>	<i>Ind.</i>		<i>Europ.</i>	<i>Arab.</i>	<i>Ind.</i>	
1	۱	१	ایک	14	۱۴	۱۴	چودہ
2	۲	२	دو	15	۱۵	۱۵	پندرہ
3	۳	३	تین	16	۱۶	۱۶	سولہ
4	۴	४	چار	17	۱۷	۱۷	سترہ
5	۵	۵	پانچ	18	۱۸	۱۸	اتھارہ
6	۶	۶	چھ	19	۱۹	۱۹	انیس
7	۷	۷	سات	20	۲۰	۲۰	بیس
8	۸	۸	آٹھ	21	۲۱	۲۱	ایکبیس
9	۹	۹	نو	22	۲۲	۲۲	بائیس
10	۱۰	१०	دس	23	۲۳	۲۳	تیس
11	۱۱	۱۱	ایکادہ	24	۲۴	۲۴	چوبیس
12	۱۲	۱۲	بارہ	25	۲۵	۲۵	پچیس
13	۱۳	۱۳	تیرہ	26	۲۶	۲۶	چھبیس

FIGURES.				FIGURES.			
<i>Europ.</i>	<i>Arab.</i>	<i>Ind.</i>		<i>Europ.</i>	<i>Arab.</i>	<i>Ind.</i>	
27	۲۷	۲۷	ستائیس	45	۴۵	۸۴	بیمتائیس
28	۲۸	۲۸	اٹھائیس	46	۴۶	۸۵	چھبائیس
29	۲۹	۲۹	انٹیس	47	۴۷	۸۶	سینتائیس
30	۳۰	۳۰	تیس	48	۴۸	۸۷	اٹھتائیس
31	۳۱	۳۱	اکتیس	49	۴۹	۸۸	انچاس
32	۳۲	۳۲	بیس	50	۵۰	۹۰	پچاس
33	۳۳	۳۳	تیرتیس	51	۵۱	۹۱	اکاون
34	۳۴	۳۴	چوٹیس	52	۵۲	۹۲	باون
35	۳۵	۳۵	بیسٹیس	53	۵۳	۹۳	ترین
36	۳۶	۳۶	چھتیس	54	۵۴	۹۴	چوہ
37	۳۷	۳۷	سینتیس	55	۵۵	۹۵	پچھن
38	۳۸	۳۸	اٹھتیس	56	۵۶	۹۶	چھن
39	۳۹	۳۹	انٹائیس	57	۵۷	۹۷	ستاون
40	۴۰	۴۰	چالیس	58	۵۸	۹۸	اٹھاون
41	۴۱	۴۱	اکتائیس	59	۵۹	۹۹	انستھ
42	۴۲	۴۲	بیاہیس	60	۶۰	۱۰۰	سائھ
43	۴۳	۴۳	تینتائیس	61	۶۱	۱۰۱	اکستھ
44	۴۴	۴۴	چوالیس	62	۶۲	۱۰۲	باستھ

FIGURES.				FIGURES.			
<i>Europ.</i>	<i>Arab.</i>	<i>Ind.</i>		<i>Europ.</i>	<i>Arab.</i>	<i>Ind.</i>	
63	٦٣	٤٣	.....	٦٣	٤٣	٦٣	.....
64	٦٤	٤٤	.....	٦٤	٤٤	٦٤	.....
65	٦٥	٤٥	.....	٦٥	٤٥	٦٥	.....
66	٦٦	٤٦	.....	٦٦	٤٦	٦٦	.....
67	٦٧	٤٧	.....	٦٧	٤٧	٦٧	.....
68	٦٨	٤٨	.....	٦٨	٤٨	٦٨	.....
69	٦٩	٤٩	.....	٦٩	٤٩	٦٩	.....
70	٧٠	٥٠	.....	٧٠	٥٠	٧٠	.....
71	٧١	٥١	.....	٧١	٥١	٧١	.....
72	٧٢	٥٢	.....	٧٢	٥٢	٧٢	.....
73	٧٣	٥٣	.....	٧٣	٥٣	٧٣	.....
74	٧٤	٥٤	.....	٧٤	٥٤	٧٤	.....
75	٧٥	٥٥	.....	٧٥	٥٥	٧٥	.....
76	٧٦	٥٦	.....	٧٦	٥٦	٧٦	.....
77	٧٧	٥٧	.....	٧٧	٥٧	٧٧	.....
78	٧٨	٥٨	.....	٧٨	٥٨	٧٨	.....
79	٧٩	٥٩	.....	٧٩	٥٩	٧٩	.....
80	٨٠	٦٠	.....	٨٠	٦٠	٨٠	.....
81	٨١	٦١	.....	٨١	٦١	٨١	.....
			.....	٨٢	٦٢	٨٢	.....
			.....	٨٣	٦٣	٨٣	.....
			.....	٨٤	٦٤	٨٤	.....
			.....	٨٥	٦٥	٨٥	.....
			.....	٨٦	٦٦	٨٦	.....
			.....	٨٧	٦٧	٨٧	.....
			.....	٨٨	٦٨	٨٨	.....
			.....	٨٩	٦٩	٨٩	.....
			.....	٩٠	٧٠	٩٠	.....
			.....	٩١	٧١	٩١	.....
			.....	٩٢	٧٢	٩٢	.....
			.....	٩٣	٧٣	٩٣	.....
			.....	٩٤	٧٤	٩٤	.....
			.....	٩٥	٧٥	٩٥	.....
			.....	٩٦	٧٦	٩٦	.....
			.....	٩٧	٧٧	٩٧	.....
			.....	٩٨	٧٨	٩٨	.....
			.....	٩٩	٧٩	٩٩	.....
			.....	100	٨٠	٩٥٥	.....

Some little variation from the above may occur in a few instances; as, 33 تینتیس, 34 چونتیس, 38 اتریس, 39 ائچالیس, 43 تینتالیس, 48 ارتالیس, 55 پچاون, 66 چهاچھت, 68 آرسٹہ, 82, 91 اکانوی, 92 برانوی or بانوی, 93 ترانوی, &c. And, the series after one hundred is continued thus, 101 ایک سو ایک, 721 سات سو اکیس, 938 نو سو اٹھتیس. When, however, the word ایک is immediately subsequent to another numeral or other numerals, it may convey the meaning of *near* or *about*, *one more or less than*, such number or numbers; as, سو ایک *about a hundred*, دو سو دو ایک *near two hundred and two*; and, if a noun is used, it generally precedes the numeral, when this sense is intended; so, دس آدمی ایک *about ten men*; گھڑی دو ایک بعد *two hours or so afterwards*. Instead of the figures above given, moreover, Arabic letters are sometimes adopted to represent numbers; and the order of the alphabet, then observed, with the quantity denoted by each letter, is,

50	40	30	20	10	9	8	7	6	5	4	3	2	1	-
س	د	ج	ب	ا	ح	ط	ز	ه	و	ز	ح	ط	ب	ا
1000	900	800	700	600	500	400	300	200	100	90	80	70	60	
س	ظ	ظ	ظ	ظ	ظ	ظ	ظ	ظ	ظ	ظ	ظ	ظ	ظ	

The intermediate and subsequent numbers being denoted by the composition of these letters; as *یا* eleven, *لو* thirty-six,

تصد *one hundred and ninety four*, بیغ *two thousand*, بیغ *five hundred thousand*, &c.

41. The Ordinals are,

1st.....	پہلا	6th...	چہٹواں or چہٹھا
2d.....	دوسرا or دوجا	7th.....	ساتواں
3d.....	تیسرا or تیجا	8th.....	آٹھواں
4th.....	چوتھا	9th.....	نواں
5th.....	پانچواں	10th	دسواں

And so forth, by adding وان or آن or ہا to the cardinals, as before noticed at paragraph 13.

42. The aggregate or collective numbers are,

<i>A four</i>	گنڈا	<i>A hundred</i>	سہیکڑا
<i>A five</i>	گاہی	<i>A thousand</i>	ہزار
<i>A score</i>	بیسہی	<i>A hundred thousand</i>	لاکھ
<i>A forty</i>	چالیسا	<i>A ten millions</i>	کروڑ

43. In a distributive sense the numerals, whether cardinals or ordinals, are repeated; as, ایک ایک *one by one*, دس دس *by tens*, بارہواں بارہواں *every twelfth*. Proportionals and reduplicatives are formed by adding گنا or, more especially with regard to the folds or rows of any material, لڑا or لڑا to the modified forms of the cardinals as used in composition, and in some cases to the unaltered forms; so, اکٹھا *single*, دولڑا *double*, چہ لڑا *sex-tuple*, چوگنا *quadruple*, پچھتھا *quintuple*, تیرتھا *treble*,

tuple, سَپْتِپُرْتَا *septuple*, آتْمَهْ گُنَا *octuple*, نَوْتَهَا *ninefold*, دَسْ گُنَا *tenfold*, &c. but آکَا and اَکْهَرَا are also used for single, دَوَهْرَا دُونَا and دُوگَاژَا for double, تِیْمِرَا and تِیْمِنَا for treble, چَوْبُرَا and جَوَهْرَا for quadruple: and چَنْدُ may with the Persian numerals be sometimes adopted as an affix for the same purpose; so, دُو چَنْدُ *two fold, twice as much*; سَهْ چَنْدُ *treble*; چَهَارْ چَنْدُ *quadruple*; نُهْ چَنْدُ *nine fold*; دَهْ چَنْدُ *ten fold*: whilst بَرَابَر or تَهْ may be subjoined in a like meaning to the simple forms of the cardinals as before given, and in some cases to the Persian nouns of number; as بَرَابَر دُو *twice as much*, تَهْ تِیْنِ *three fold*, بَرَابَر سَهْتْ or تَهْ هَفْتْ *seven fold*.

44. The fractionals will, on account of their various names and extraordinary use, be most easily comprehended from a detailed statement of them, as applied to different numbers; thus,

$\frac{1}{4}$ پَاوْ or چَوْتَهْ or چَوْتَهَائِي	$1\frac{3}{4}$ پُونِي دُو
$\frac{1}{3}$ تَهَائِي	$2\frac{1}{4}$ سَوَا دُو
$\frac{3}{8}$ دَبِيژَهْ پَاوْ	$2\frac{1}{2}$ اَزْهَائِي
$\frac{1}{2}$ آدْهَا	$2\frac{3}{4}$ پُونِي تِیْنِ
$\frac{2}{3}$ دُو تَهَائِي	$3\frac{1}{4}$ سَوَا تِیْنِ
$\frac{3}{4}$ پُونِ or تِیْنِ پَاوْ	$3\frac{1}{2}$ سَاژَهِي تِیْنِ
$1\frac{1}{4}$ سَوَا	$3\frac{3}{4}$ پُونِي چَارْ
$1\frac{1}{2}$ دَبِيژَهْ	$4\frac{1}{4}$ سَوَا چَارْ

4 $\frac{1}{4}$	ساڑھی چار	275	پوئی تین سو
19 $\frac{3}{4}$	پوئی بیس	325	سو تین سو
30 $\frac{1}{4}$	سو تیس	350	ساڑھی تین سو
50 $\frac{1}{2}$	ساڑھی پچاس	750	ساڑھی سات سو
75	پوئی سو	1250	سو ہزار
125	سو سو	1500	ڈیڑھ ہزار
150	ڈیڑھ سو	1750	پوئی دو ہزار
250	اڑھائی سو	2250	سو دو ہزار
475	پوئی دو سو	2500	اڑھائی ہزار
225	سو دو سو	3500	ساڑھی تین ہزار

Hence it appears that, with respect to numbers when regarded as composed of units, پوئی detracts one quarter of one from the quantity mentioned, as سو adds one quarter, and ساڑھی one half to it; but if the collective term, hundred or thousand, without any less quantity, is used, it becomes considered as the integer, and such portions as above described of the collective itself are taken away or added by these prefixes. ڈیڑھ moreover, implies half as much again as the number it qualifies; and, اڑھائی more than doubles it by one half of itself.

CHAPTER VIII.

On the formation of Derivatives.

45. Abstract nouns are often formed from adjectives by
subjoining

آ	as	گرم	warm weather from	گرم	warm.
آت	—	بہتات	} abundance	—	بہت much.
آیت	—	بہتایت			
اس	—	مِٹھاس	sweetness	—	مِٹھا sweet.
ان	—	اُونچان	height	—	اُونچا high.
ای	—	برائی	evil	—	برا bad.
آئی	—	چوکسائی	carefulness	—	چوکس careful.
پا	—	بڑھاپا	old age	—	بوڑھا old.
پن	—	موٹاپن	fatness	—	موٹا fat.
پنا	—	بیواپنا	widowhood	—	بیوا widow.
تا	—	کوملتا	softness	—	کومل soft.
تی	—	کمٹی	deficiency	—	کم little.
گی	—	تازگی	freshness	—	تازہ fresh.
ہت	—	کڑواہت	bitterness	—	کڑوا bitter.

Or from primitive nouns substantive by affixing to them

ات as اَدَمِيَّتِ *humanity* from اَدَمِيَّ *man*.
 آيْت — پَنَاجَايْتِ *a counsel* — پَانِجَ *five*.

But they are still more abundantly derived from verbs, the most common of them being the same in form as the second person singular of the imperative, like بول *speech*, چاه *desire*; or as the second person plural of the imperative, like دباؤ *pressure, force*, from دبانا *to press*: they are, also, frequently the same as the present, or past, participle in either gender; so, بولنا *the faculty of speech*, کہا *a saying or order*, بڑھتی *increase*, گنتی *a reckoning*, بولی *speech*, from بول *speak*, کہ *say*, بڑھ *increase*, گن *reckon*. They are, moreover, to be obtained by adding to the second person singular of the imperative

اي	as	کھلائی	<i>a feeding</i>	from	کھلا	<i>feed</i> .
آئی	—	بوائی	<i>a sowing</i>	—	بو	<i>sow</i> .
ان	—	جلن	<i>a burning</i>	—	جل	<i>burn</i> .
انت	—	پڑھنت	<i>a reading</i>	—	پڑھ	<i>read</i> .
وا	—	پھلورا	<i>deception</i>	—	پھلا	<i>deceive</i> .
وت	—	سجاوت	<i>preparation</i>	—	سجا	<i>prepare</i> .
هت	—	بلاھت	<i>a calling</i>	—	بلا	<i>call</i> .
آس	—	پياس	<i>thirst</i>	—	پی	<i>drink</i> .

Or, by affixing to the past participle

ن as لگان *application* from لگا *applied*.
 پ — ملاپ *mixing, &c.* — ملا *mixed*.

And Persian nouns of this description are often had by the addition of اش to adjectives or to the imperatives of verbs in that language; as, پیدایش *production*, from پیدا *produced*; دانش *knowledge*, from دان *know*.

46. The noun, which denotes the performer of any act or the dealer in any thing, is frequently obtained by subjoining هارا or والا to the inflected infinitive of a verb; so, مارنیهارا *a smiter*, بولنیوالا *a speaker*; and by adding to nouns or verbal roots the same affixes, or

ها	as	دلکیها	<i>a trotter</i>	from	دلکی	<i>a trot</i> .
هار	—	چوڑبهار	<i>a bracelet-seller</i>	—	چوڑی	<i>a bracelet</i> .
وال	—	گھتوال	} <i>a wharfinger</i>	—	گھاٹ	<i>a wharf</i> .
وار	—	گھتوار				
ر	—	سونار	<i>a goldsmith</i>	—	سونا	<i>gold</i> .
آر	—	چمار	<i>a currier</i>	—	چام	<i>leather</i> .
آرا	—	بھتیپارا	<i>a cook</i>	—	بھتیپی	<i>an oven</i> .
اُو	—	پہرو	<i>a watchman</i>	—	پہر	<i>a watch</i> .
اُوا	—	تہلوا	<i>a servant</i>	—	تہل	<i>service</i> .
وا	—	مچھوا	<i>a fisherman</i>	—	مچھ	<i>a fish</i> .

اورا	as	بیگوڑا	a deserter	from	بھاگ	flee.
ایرا	—	سَنپیرا	a snake-catcher	—	سَناپ	a snake.
آھا	—	دوڑاھا	a runner	—	دوڑ	run.
ای	—	سندیسِی	a messenger	—	سندیس	a message.
ایا	—	مکھنیا	a butter-man	—	مکھن	butter.
ایارا	—	گھسیارا	a grass-cutter	—	گھاس	grass.
آیت	—	بھالیت	a spearman	—	بھالا	a spear.
آینا	—	چڑھیتا	a rider	—	چڑھ	mount.
اک	—	لکھک	a writer	—	لکھ	write.
آٹ	—	پیراٹ	a swimmer	—	پیر	swim.
آکڑ	—	پیوگڑ	a great drinker	—	پی	drink.
پال	—	گوپال	a cowherd	—	گو	a cow.
وان	—	گاڑیوان	a carter	—	گاڑی	a cart.
ویا	—	گویا	a singer	—	گا	sing.
واھا	—	ھلواھا	a ploughman	—	ھل	a plough.
بان	—	دربان	a porter	—	در	a door.
بند	—	نعلبند	a farrier	—	نعل	a horse-shoe.
بر	—	رھبر	a guide	—	راہ	a way.
باز	—	مرغباز	a cockfighter	—	مرغ	a cock.
جی	—	طنبورجی	a drummer	—	طنبور	a drum.
دار	—	زمیندار	a landholder	—	زمین	land.

زن	as	تیرزن	<i>an archer</i>	from	تیر	<i>an arrow.</i>
ساز	—	سخن ساز	<i>an orator</i>	—	سخن	<i>a speech.</i>
کار	—	بدکار	<i>an evil-doer</i>	—	بد	<i>evil.</i>
گار	—	گناهگار	<i>a sinner</i>	—	گناه	<i>sin.</i>
گر	—	سوداگر	<i>a merchant</i>	—	سودا	<i>trade.</i>

47. Local and instrumental nouns are often the same in form as the infinitive of a verb; so, هرن کارِ ما هِی *it is a range or park for deer*: or, they may be derived from the second person singular of the imperative by the addition of ان (*an*) or ني (*nī*); as, بیلنا or بیلن *a rolling-pin*, from بیل *roll*; کترِی *a pair of scissors*, from کتر *clip*.* But the latter are in some instances obtained from adjectives by subjoining آ, as گولا *a ball*, from گول *round*; and, the former more frequently from substantives by affixing

استیل	as	دیوستیل	} <i>a temple</i>	from	دیو	<i>a god.</i>
استپان	—	دیوستپان				
استان	—	قبرستان	<i>a burying-place</i>	—	قبر	<i>a grave.</i>
ستان	—	هندوستان	<i>India.</i>	—	هندو	<i>Indian.</i>
ال	—	دیول	<i>a temple</i>	—	دیو	<i>a god.</i>

* بستی *a village*, from بس *dwell*; جہازو *a broom*, from جہاز *sweep*; and بچھونا *a bed*, from بچھا *spread*, also occur.

آلا	as	سِوَالَا	<i>Siva's temple</i>	from	سِو	<i>Siva</i> .
باڑی	—	پھولباڑی	} <i>a flower-garden</i>		پُول	<i>a flower</i> .
واڑی	—	پھولواڑی				
سال	—	گھڑسال	<i>a stable</i>	—	گھوڑا	<i>a horse</i> .
سالا	—	گاوسالا	<i>a cow-house</i>	—	گاؤ	<i>a cow</i> .
پور	—	غازیپور	<i>city of Ghāzī</i>	—	غازی	} (proper names).
آباد	—	حیدرآباد	<i>city of Haidar</i>	—	حیدر	
دان	—	قلمدان	<i>a pen-case</i>	—	قلم	<i>a pen</i> .
زار	—	لالہزار	<i>a tulip-bed</i>	—	لالہ	<i>a tulip</i> .
شن	—	گلشن	<i>a rose-bower</i>	—	گل	<i>a rose</i> .
گاہ	—	آرامگاہ	<i>a resting-place</i>		آرام	<i>rest</i> .

Instrumental nouns, moreover, are sometimes deduced from substantives, by the addition of

آل	as	گھڑیال	<i>an hour-bell</i>	from	گھڑی	<i>an hour</i> .
ایل	—	نکیل	<i>a camel's nose-stick</i>	—	ناک	<i>a nose</i> .
اھ	—	دستہ	<i>a handle</i>	—	دست	<i>a hand</i> .
آنہ	—	انگشتانہ	<i>a thimble</i>	—	انگشت	<i>a finger</i> .
اک	—	چشمک	<i>spectacles</i>	—	چشم	<i>an eye</i> .

48. The diminutive of a noun is obtained by affixing to it

آ	as	بیتیا	<i>a little daughter</i> ,	from	بیتی	<i>a daughter</i> .
آیلا	—	موریلا	<i>a pea-chicken</i>	—	مور	<i>a peacock</i> .

ايل	as	بگيل	} a tyger's whelp from	باگ	a tyger.
ايلا	—	بگيلا			
ايقا	—	بمهنيتا	} a young Brāhman	برهن	a Brāhman.
ايتا	—	بمهنيتا			
اوتا	—	هرنوتا	a fawn	—	هرن a stag.
ايا	—	كيتيا	a small bedstead	—	كيات a bedstead.
زي	—	پلنگزي	a small bedstead	—	پلنگ a bedstead.
وا	—	مردوا	a poor wretch	—	مرد a man.
اک	—	توپک	a musket	—	توپ a cannon.
اچه	—	باغچه	a little garden	—	باغ a garden.
چه	—	ديگچه	} a kettle	—	ديگ a caldron.
چي	—	ديگچي			

Or by changing a final \bar{a} into $\bar{a}i$ as $\bar{r}si$ a string, from $\bar{r}sa$ a rope ; $\bar{g}oli$ a bullet or pill, from $\bar{g}ola$ a ball.

49. Adjectives may be formed from substantives by prefixing

ا	as	اپهل	fruitless	from	پهل	fruit.
ان	—	انپونا	impossible	—	هونا	to be.
نا	—	ناآميد	hopeless	—	آميد	hope.
ٺ	—	لاچار	helpless	--	چاره	help.

ن	as	نَدْرَ fearless	from	دَر fear.
نِر	—	نِرَادِر disrespectful	—	آدِر respect.
بِ	—	بِمَل undefiled	—	مِل filth.
بِي	—	بِيخْبِر incautious	—	خِبِر intelligence.
هَم	—	هَم آهَنگ concordant	—	آهَنگ sound.
سُ	—	سُرُوب well-formed	—	رُوب form, shape.
كُن	—	كُدْهَنگ ill-mannered	—	دْهَنگ manners.

Or by affixing

آ	as	بِيوَكْهَا hungry,	from	بِيوَكْهُ hunger.
اد	—	دو ساله biennial	—	دو سال two years.
اها	—	تلها oily	—	تيل oil.
ها	—	پنپها aquatick	—	پانپ water.
اهلا	—	سونهلا golden	—	سونا gold.
آنه	—	طغلا نه childish	—	طغل a child.
أو	—	دِيدَارُو sightly	—	دِيدَار view.
ايا	—	بِكْهِيْتَرِيا quarrelsome	—	بِكْهِيْتَرِ contention.
ايارا	—	دُكْيَارَا afflicted	—	دُكْهُ pain.
ايتا	—	پچھيتا late	—	پچھيا the rear.
اِي	—	بازارِي of the market	—	بازار market.

اين	as	چوبين	wooden	from	چوب	wood.
اينه	—	ريشمينه	silken	—	ريشم	silk.
ايننه	—	ساليننه	annual	—	سال	a year.
ايل	—	ريسيلا	juicy	—	ريس	juice.
ايل	—	دنتيل	tusked	—	دنت	a tooth.
ايل	—	بجھيل	loaden	—	بوجھ	a load.
ايل	—	گھريلا	domestick	—	گھر	a house.
لو	—	جھگڑالو	quarrelsome	—	جھگڑا	a quarrel.
لا	—	پچھلا	hindermost	—	پچھيا	the hindpart.
کا	—	اڪا	single	—	ايڪ	one.
نا	—	دونا	double	—	دو	two.
را	—	تيسرا	third	—	تین	three.
وان	—	دسوان	tenth	—	دس	ten.
جوگ	—	بياھني جوگ	marriageable	—	بياھنا	to marry.
مان	—	بدهمان	wise	—	بده	wisdom.
ونت	—	بلونت	powerful	—	بل	power.
بند	—	هتھيار بند	armed	—	هتھيار	arms.
مند	—	دولتمند	wealthy	—	دوات	wealth.
دار	—	وفادار	faithful	—	وفا	fidelity.
سار	—	کوهسار	mountainous	—	کوه	a mountain.

گین	as	غمگین <i>sorrowful</i>	from	غم <i>sorrow</i> .
ناک	—	ہولناک <i>terrible</i>	—	ہول <i>terror</i> .
وار	—	سوگوار <i>grievous</i>	—	سوگ <i>grief</i> .
ور	—	نامور <i>renowned</i>	—	نام <i>a name</i> .
آور	—	زوراور <i>strong</i>	—	زور <i>strength</i> .
زا	—	ولایتزا <i>foreign-born</i>	—	ولایت <i>a foreign country</i> .
گون	—	نیلگون <i>blue-coloured</i>	—	نیل <i>blue, indigo</i> .
فام	—	زعفران فام <i>saffron-coloured</i>	—	زعفران <i>saffron</i> .
مایل	—	زردی مایل <i>yellowish</i>	—	زردی <i>yellowness</i> .
کونا	—	چوکونا <i>four-cornered</i>	—	چو (in comp.) <i>four</i> .
گوشہ	—	شش گوشہ <i>hexagonal</i>	—	شش <i>six</i> .

50. Adjectives of intensity may be obtained from verbs, by affixing to the second person singular of the imperative *آک* (*āk*) *آکا* (*ākā*) or *آنکا* (*ānkā*) or *ویا* (*waiyā*); as, *دوڑاک* *ā great runner*, from *دوڑ* *run*; *لڑانکا* *quarrelsome*, from *لڑ* *fight*; *گویا* *eloquent*, from *گو* *speak*.

51. Adjectives and adverbs may be derived from pronouns in various ways; and, like their originals, they are used demonstratively, interrogatively or relatively; so, from *یہ* *this*, may

be deduced اِتْنَا or اَيْتْنَا or اِتَا or اَيْتَا *this-much, thus many*; يُونُ or يُونُكِرُ *in this manner, thus*; اَيْسَا *this-like, such*; يِهَانُ *this place, here*; يِهِينُ *exactly here*; اِدْهَرُ or اَيْدْهَرُ *this way, hither*: from وَهْ *that*; وُونُ or وُونُكِرُ *in that manner, so*; وَيْسَا or وَيْتَا or اُتْنَا or اُتَا *that-much, so many*; وُونُ or وُونُكِرُ *in that manner, so*; وَيْسَا *that-like, so*; وَهَانُ *that place, there*; وَهِينُ *exactly there*; اُودْهَرُ or اُدْهَرُ *that way, thither*: from كُونُ *who? what? which?* كَدُ or كَبُ *what time? when?* كَتْنَا or كَيْوُنُكِرُ or كَيْتَا or كَيْتَا *how much? how many?* كَيْوُنُ or كَيْوُنُكِرُ *how? in what manner? why?* كَيْسَا *what-like? what sort of?* كَيْوُنُكِرُ or كَيْدْهَرُ or كَيْدْهَرُ *whither? how many?* كِهَانُ *where?* كِهَانُ *where?* كِدْهَرُ or كَيْدْهَرُ *whither?* كَيْوُنُكِرُ or كَيْوُنُكِرُ *as, like as*; جُونُ or جِيوُنُ or جِيوُنُكِرُ *as, like as*; جَيْسَا *what like, as*; جِهَانُ *where*; جِدْهَرُ or جِيدْهَرُ *whither*; جِيوُنُكِرُ or جِيوُنُكِرُ *as many: and, from* تَوْنُ *that, this, تد or تب then*; تَوْنُ or تَوْنُكِرُ or تَوْنُكِرُ or تَوْنُكِرُ *so, in such manner*; تَيْسَا *such, so*; تِهَانُ *there*; تِدْهَرُ or تِيدْهَرُ *that way*; تَيْوُنُكِرُ or تَيْوُنُكِرُ *so many*.

52. Transitive and causal verbs, as before noticed in paragraph 29, are generally formed from other verbs by the interposition or addition of ا or و or ي or وا or لا. The letter ا is frequently inserted after the first consonant of the root; and

sometimes, though but rarely, it follows the second ; in other cases, it is added to the last : as, *كَاتَبْنَا* *to cut*, from *كَتَبْنَا* *to be cut* ; *نَكَلْنَا* *to take out*, from *نَكَلْنَا* *to issue* ; *بَجَانَا* *to save*, from *بَجَانَا* *to escape* : و and ي are used immediately before the last consonant of the root ; so, *كَبُولْنَا* *to open*, from *كَبُلْنَا* *to be opened* ; *بِيسْنَا* *to pound or grind*, from *بَسْنَا* *to be ground* : and وا or لا are always subjoined to the root ; as, *دَرَوَانَا* *to cause to frighten*, from *دَرْنَا* *to fear* ; *دِلَانَا* *to cause to give*, from *دِينَا* *to give*. When the root, moreover, is a monosyllable ending in ا or و or ي, either of these letters is dropped and ل is inserted before the causal sign ا or وا ; as, *كَبَلَانَا* and *كَبُولَانَا* *to feed and to cause to feed*, from *كَبَانَا* *to eat* ; *سَلَانَا* and *سَلْوَانَا* *to cause to sleep and to cause to be put to sleep*, from *سَوْنَا* *to sleep* ; *سَلَانَا* and *سَلْوَاتَا* *to cause to sew and to cause to be sewed*, from *سَيْنَا* *to sew*.

53. From nouns, also, whether substantive or adjective, some verbs are derived ; but the formation of them is very simple, and has already been sufficiently elucidated at paragraph 31.

CHAPTER IX.

On the Syntax.

54. The noun in the genitive case commonly precedes that denoting its issue or appendage, as does the adjective in like manner its substantive: with these exceptions, and unless a conjunction occurs, a relative pronoun, or some word which by way of emphasis takes the lead, the nominative case to the verb generally presents itself first in a sentence; nouns in the dative, accusative and ablative cases if necessary, a participle or adverb, may follow almost promiscuously; but the verb commonly completes and finishes the whole: so, *پر راجا کا بیٹا* *برہ کی پیر سی ایسا بیکل تھا کہ کہانا پینا سونا راج کا سب کچھ تہ بیتھا* *but the king's son, through the pain of separation, was so distressed, that he sat (and) abandoned eating, drinking, sleeping, the affairs of government, and every thing whatever.* In poetry, however, and in the higher style of prose sometimes, but little regard is paid to this arrangement; as, *چڑھی ہی* *سینوں کو جوانی کی می* *the wine of youth has mounted up in all.*

55. Nouns of various genders, joined together, require that the adjective, verb or participle, governed in common by them,

should be used in the masculine; as, اُس کی ماما پتا بیٹائی تینوں, *her father, mother, brother, were all three meditating her marriage.* In regard to inanimate beings, however, the adjective usually agrees in gender with the noun, nearest which it is placed; so, تمہاری بیٹی کی کتاب و کاغذ یہاں, *your son's book and paper are fallen here.*

56. Two nouns, relating to the same person or thing, usually agree without the intervention of any word; as, اُس کا بیٹائی بکرم, *his brother Bikram*: but the postpositions کا کی by which nouns of various import are generally linked together, seem on certain occasions to be idiomatically dropped in the Hindustani, especially if the first is a noun of measure or weight; so, گنگا تیرہر, *on the bank (of) the Ganges*; ہزار تولی سونا, *a thousand tolas (of) gold*: and, on the contrary, their use in some cases may appear to us redundant; as, فکر کا لفظ, *the word fkr or fkr's word.* These postpositions, moreover, are adopted to denote purpose, worth, size, possibility, totality, &c. as well as mere relationship; so, کھانے کی کونہری, *an eating-room*; دو سو روپی کا گھوڑا, *a horse worth two hundred rupees*; بڑی سر کا چہوٹرا, *a boy with a large head*; یہ جینی کی نہیں, *this (female) cannot live*; کھیت کا کھیت, *the whole field*; سب کا سب, *all together*; چتر کا چتر, *all a picture.*

57. The nominative case is frequently used after a transitive verb ; but no inflexion of a noun can take place unless it is occasioned by a postposition or preposition, expressed or understood ; and the latter often happens in expressions which from use are become idiomatical without the postposition ; as *اس کا نام تو بتاؤ do tell me the name of this ; جا گھر جا go home ; نہ آنکھوں دیکھا نہ کانوں سنا neither seen (with) eyes nor heard (with) ears ; گنگا کناری (cn) the bank (of) the Ganges ; اچھی طرح (in) a good manner ; اُس کی دو بیٹی تھیں (at the abode) of him were two daughters, or he had two daughters, an ellipsis of یہاں occurring in this and generally in similar sentences. When, moreover, a noun in the dative case is to be used in the same sentence with another noun more immediately acted upon by the verb, the nominative must be adopted for the latter ; unless both words are pronouns, when each may be followed by its casual sign ; so, *تو اپنی لڑکی میری پتر کو دی give thou thy daughter to my son ; میں اسی تم کو دوں گا I will give him to you ;* in which last expression the precedence of the objective to the dative case may be remarked as, perhaps, necessary in such sentences to prevent ambiguity ; but when the nominative is substituted for the accusative, as in the first, it may optionally precede or follow the dative. And if two or more*

words in the same oblique case are used together, the postposition is commonly subjoined to the last only; as *سوئي روبي تانبي لوهي وغيره کي کيانين* *mines of gold, silver, copper, iron, &c.* and if they are in an oblique case of the plural, though a conjunction intervenes, the plural sign may be omitted in all such words but the last: as, *گوزن اور هرٺون کي کيا ڏيڃي شرح*, *how shall we give a description of the elks and deer?*

58. The simple postpositions follow immediately the nouns they govern; but such nouns, participles or adverbs, as are in common used postpositively, may sometimes precede the words with which they are constructed: so, *اُس کي ساٽه* or *ساٽه اُسکي* *with him*; *ڏهشت کي ماري* or *ماري ڏهشت کي* *through fear*; *پاس کي ڳوٺي* or *ڳوٺي پاس کي* *near the horse*.

59. Of the postpositions denoting the ablative case, *سي* is more usual and more polite than *سون* or *ستي* and for the dative and accusative in pronouns *کي تين* or *کو* is accounted more respectful than the terminations *اي* and *اين*.

60. Adjectives, if immediately preceding or following their substantives, must be made to agree with them in gender, case and number; but, when separated by any other word, they may be used in the uninflected form of the masculine singular, whatever the state or gender of the substantives may be; as, *اُس کي منهنه کو کالا کرو* *make his face black*.

61. With numerals, the singular form of a noun, whether in the nominative or any other case, is generally preferred to the plural; as, چار مرڻ ڪو مارا، *three soldiers beat four men*; هزار گهوڙي سي ڪجهه ڪم هونگا *there may be something less than a thousand horse*; چنڊ مهيني مين مرونگا *in six months I shall die*.

62. The personal pronouns may be occasionally omitted, when the sense is clear without them; and though, if expressed, they generally precede the verb, yet they are sometimes used after it, in prose even, but much more frequently in poetry; so, موسىٰ نهين جو سير ڪرون ڪوہ طور ڪا، *(I am) not Moses that I should perambulate Mount Sinai*; جيڙن باد صبا گذر گئي هم *like the zephyrs we have fled away*. When, too, the feminine genitive of a pronoun or adjective or even a verb is adopted in the feminine without any noun expressed, some such word as *بانت business, affairs*, is generally understood: so, نه اپني ڪهتا نه اور ڪي سنٽا *he neither mentions his own (affairs) nor attends to (those) of others*; جو ڪجهه هوندي تهئي سو هوندي *whatever was to be that (has) happened*.

63. In speaking of one's self with another, it is customary to give the first person the precedence; and for that person even the plural is often adopted, though an individual only is intended; as, تون ۽ مون جاويندي *you and I will go*:

and should the saying of a third person be reported, the same pronouns and the same words, in every respect, are commonly adopted, as were used by the first speaker; so, *اُس ني کہا کہ مین نہ جاؤنگا* *he said that I shall not go*, meaning in our idiom, *that he should not go*. *راجاڻي چاها کہ کپانڌا مار مرون* *the king wished, that striking the sword I will die*, meaning, *that he would die*.

64. The second personal pronoun is rarely used in the singular, except from motives of adoration, endearment, familiarity or contempt: in speaking respectfully to any one, the plural of this pronoun at least must be adopted; but, when a dependant addresses his superior, or a great degree of deference is intended, *آپ self*, *صاحب master*, *حضرت your worship*, *پيرو مرشد my patron*, *خداوند my Lord*, *مہاراج your highness*, or some such term of honor, must be used with a verb in the third person plural; as, *تہون ني پوئتي کہا* *what do you say?* *تہون ني پوئتي کہا* *you said exactly so*; *اگر مہاراج کہين* *if your highness shall order*; *پيرو مرشد جو کہ فرماوين حق هي* *Sir! what they (for you) say is right*. In mentioning, too, a third person with respect, the plural is substituted for the singular; as, *ان ني کہا* *he or she said*, *بادشاہ محل سرا مين بيٺي ناچ ديکھتي تهي* *the king seated in the seraglio was viewing the dance*: and, the plural emphatic termination

اون (on) in pronouns seems to make expressions in which they are used still more respectful; so, اَنَّهُونَ نِي فَرَمَايَا he or she said or commanded. When, moreover, any one speaks with humility of his own actions or circumstances to a superior, or seeks even to address his friend very respectfully, it is customary to substitute such words as بَنْدَه غُلامِ فِدْوِي عاجزِ فقيرِ عاصِي slave, servant, beggar, poor creature, sinner, &c. or in the latter case دوستدارِ مُخْلِصِ خَيْرِخواه friend, well-wisher, &c. for the first personal pronoun; so, بَنْدِي كا گهرِ دِهلي ميَن هي (your) slave's home is in Dihli, meaning, my home is at Dihli; قَبْلَه فِدْوِي سي آپِ كي قبله فِدْوِي سي آپِ كي Sir, your service cannot be performed by (me your) slave; مُخْلِصِ صاحِبِ زادي كو دلِ ديکھيگا the friend will see the master's son to-morrow, or, I shall see your son, Sir, to-morrow.

65. For the third person, هُوَ is generally adopted; but, when discrimination is necessary, يَه is applied to the object near at hand or to that last named in discourse, and هُوَ to the remote or the first mentioned; as the English word, this, is used in opposition to that, or the latter in contradistinction to the former. A demonstrative pronoun, moreover, in the singular, may be used with an Arabic plural, though even the subsequent verb, also, differ from it in number; thus, جب

یہہ اٹوار اپنی لڑکی کی راجانی دیکھی *when the king saw these manners of his son.*

66. When a pronoun referring to the same person or thing as the nominative case to the verb, in one member of a sentence, is necessary, the common آپ must then be used instead of the peculiar or demonstrative; so اپنا نام بنا *tell thy name*; لگا *the prince began to say in his own mind*; نکر *do not, wretch, administer medicine to thyself.* But if adopted in a respectful sense merely, as noted at paragraph 64, this word does not admit of inflexion before postpositions; so, آپ کی چرتیور رہنی سی مجھی *I have pleasure, sir, in your living a long life*; and never اپنا &c. unless as the simple pronoun. When, in a second member of a sentence, however, a pronoun refers to the same person or thing as the nominative of the verb in the first, the peculiar, and not the common, must then be adopted; so, میں اور میرا باپ *I and my father.*

67. To pronouns, and more rarely to nouns, the reflective آپ or خود *self*, and the adjective *own*, are subjoined to denote peculiarity, identity or emphasis; but the adverb *ہی* or *دین* which generally becomes *ای* when subjoined to *مجھ* or *سو* is most in use for this purpose, and even

آپ or خود may be employed at the same time with it; so, یہ حویلی میں نے خود اس کی تین تمام کیا *I myself completed this*; میں نے یہی درجہ میں *this house is my own*; میں نے یہی *in this very altercation*; میں نے یہی آپ or آپ میں ہی *I my very self*; آپ میں نے یہ کام کیا *of myself I transacted this business*; وہیں *at that very (place)*. And to آپ when adopted as an appellative of honour, خود is at times subjoined, or even لوگ or لوگوں if plurality is intended.

68. As a mere interrogative, کیا *what? which?* is not applicable to persons; but it is often used threateningly, or to express satisfaction, astonishment or desire: and in these senses, it may be immediately followed by the appellations of human beings; as, دیکھتا کیا کیا حرامزادہ *what a scoundrel!* وہی کیا *what is he seeing* (or *he is astonished at seeing*) that a devotee is suspended head downwards in a tree. It may be, also, adopted discriminatively; as, کیا ہندو کیا مسلمان *whether Hindū or Musalmān*. In negative sentences, the interrogatives whether pronouns or adverbs, are idiomatically preferred to the relatives; so, کہان سی اور وہ کون ہی میں نہیں جانتا ہوں *who he is I know not*; کب آیا تھا میں واقف نہیں *whence and when he came I know not*: but in interrogative sentences where no negation is

expressed, the relative pronoun may be substituted for the interrogative; as, جہان صاحب رہتا ہی سو تم جانتی ہو instead of جہان صاحب رہتا ہی do you know where the gentleman lives? To denote *non-existence, dissimilitude or difference*, moreover, the adverb کب or کہان is very emphatically used; as, کہان وہ راجا کہان وہ رانی where is that prince? where that princess? meaning, that they exist not; کہان راجا کہان گنگا تیلی where is king Bhoj? where Gangā the oil-man? importing that there is no resemblance between them; جو بلاو اپنی بچی کو کھاتا ہی سو چوہی کو کب چپوڑیگا the cat that eats its own young is not likely to let the rat escape.

69. The relative جو or جوں may frequently precede its substantive, and the demonstrative pronoun is often substituted for the correlative; so, جس رانی کو بہت سا چاہتا تھا اسی وہ, which princess he liked best, to her giving that fruit he said: and though جو is more commonly used than جوں and سو than توں yet, in reply to the interrogative گرن the latter, for the sake of sound or emphasis, seems preferable.

79. The words کوئی and کچھ are constantly used in an indefinite sense; but کوئی is generally applied to animate

beings and کُچھ to inanimate: this distinction however is not always observed; so, کوئی چیز *any thing*, کُچھ آدمی *some man*.

71. The verb commonly agrees in gender and number with the nominative or agent of the sentence; except that, to a number of irrational beings, taken collectively, a singular verb may be attributed; and, that in general a plural verb is used with such terms of honour or respect in the singular as are substituted for the second personal pronoun: so, وہ چوکي ديا کرتا *he makes a practice of guarding*; جب بہر خبر پہنچي *when this intelligence arrived*; سو گھوڑا آيا or سو گھوڑي آئي *a hundred horse came*; مہاراج آپ بڑي محنت کرکي ہماری واسطی آي مین *your highness has with great labour come on my account*; اگر شہ *if your majesty shall direct*. And, when two or more nominatives of different genders come together in the same member of a sentence, the verb and participles usually accord with the masculine in this particular, as before exemplified at paragraph 55. Transitive verbs, however, in any past tense of the active voice, in construction with which the affix ني must follow the agent, are made to agree in gender and number with the object of the sentence, provided that it is a noun, either understood, or stated as is most usual in the

nominative case; but if the object be placed in the oblique case, or if it is a member of a sentence, the verb is invariably used in the third person singular masculine. The agent of the sentence, when expressed, in this construction is generally inflected by *ني* if capable of inflexion; the first and second personal pronouns being the only words liable to change for case, that retain the form of the nominative, whether in the singular or plural, before this affix.* With the verb *لانا* to bring, however, which is in fact compounded of *لي* take and *آنا* to come, or with *بولنا* to speak, though the former seems in all cases to convey a transitive meaning and the latter sometimes so, this construction is never admitted; as, *اَکُوِي چَوِي مارُو بِيَنگَن خَرِيَد لَایَا* a Brāhman purchased (and) brought an egg-plant; *وہ بولا کہ* he said that—.

72. The form of the infinitive serves for the gerund or verbal noun, and, in many cases, for the noun of instrument or of place, as has been already noticed: but it is also sometimes used instead of the imperative, or elliptically to denote the absolute necessity of the action; as, *اُس سِي غَافِل مَت رَهْنَا* (it is necessary) not to remain neglectful of him; *تَم جَلْدِي پَهَنچْنَا*

* See, moreover, paragraph 25 and the note to it.

you (must) arrive quickly ; مین تمہاری فہمین ماننی کا *I can by no means obey your (word)* ; یہہ نہمین رہنی کا *(there is an absolute necessity) of this not remaining.*

73. The past participle sometimes in its simple form, but more frequently when compounded with ہوا, is adopted elliptically or absolutely in the state of the inflected masculine singular, whatever the gender or number of the governing noun may be, to denote the condition or circumstances of the agent in the performance of the action denoted by the subsequent verb ; as, اُسکی لئی *taken of him or for his sake* ; جسکی ماری *stricken of which or through which* ; سب ساز ایک سر مین ملائی *having made to accord all the instruments in one tone (she) was dancing* ; رنگ برنگ کی پوشاکین پہنی ہوئی سیکڑون *hundreds of fairy-faced (damsels) arrayed in garments of various colours are swinging.* And the present participle, whether in the simple form or compounded with ہوا, is also much used, in like manner and in the like state of the inflected masculine singular, to denote an action simultaneous with, or the immediate cause of, what the following verb declares ; as, وہ چلتی ہوئی کہہ گیا تھا کہ اس پر سوار ہوتی نہ *on going away he had kept saying that (on) mounting on this do not use the whip nor strike the spur* ;

اُجُکُت کُہتی ہُوئی جی سکا نا ہي (by) *saying what is improper, the mind becomes sad*: with ہي, the particle of peculiarity or identity, or with وقت *time*, subjoined, the simple present participle, too, is thus very frequently adopted; as, وہ دیکھتی ہي *and she immediately on seeing that she remained as one aghast*; دیوتا ني پیل دیتی وقت پہہ مچھہ سی کہا *the divinity (at) the-time (of) giving the fruit told this to me*. Both the past and present simple participles, moreover, are often used in the same state and elliptical manner, substantively, in composition with a preceding noun; and sometimes they are constructed with a preposition or postposition, or with a genitive case; so, شام ہوئی (on) *the become evening*; صبح ہوئی (on) *the becoming morning*; پل مارتی (in) *the striking an eyelid*; بنا سمجھی *without having understood*; بنا بات سنی *without having heard a word*; اپنی سواہی دو گھڑی رات رہی سی *since night remaining two hours*; میری رہتی (in) *the remaining of me or before me*; جنکی دیکھی (at) *the sight of which*: they are, also, both frequently used as nouns of either gender: and, when adopted adjectively, if separated in construction from the substantive, they are used as uninflected masculines singular, whatever the case, gender and number of

the substantive may be ; so, *بیٹی بیٹی کو مَوا دیکھے*, *seeing the son and daughter dead*.

74. The past indefinite of a verb seems at times used in a present or future sense ; as, *جو وہ مِلی تو ہماري جان رہي نہيں تو گئی*, *if she be found, then my life remains, otherwise it is gone ;* *اُپنی دل میں جانا اب یہ مجھے مقرر کیا گیا* *he thought in his own mind, now this certainly will eat me up*.

75. The present, when celerity in the performance of any enterprise is emphatically denoted, may be used in the sense of the future ; as, *میں اُپنی گھر جاتا ہوں اور پٹی کو لاکر تیری* *سائپنی تہج کرتا ہوں* *I am this instant going home ; and, having brought (my) son, am sacrificing (him) in thy presence*.

76. The indefinite future or aorist may not only convey a present meaning, but it may be constructed with an auxiliary verb as a present participle even ; yet when used in the latter way, it may be often understood as retaining its future sense : so, *اس میں کوسوں نکل گیا دیکھی تو شام ہوگئی*, *in this (space of time) gone forth (many) kos he beholds the evening come ;* *خرامان صبا* *the light-paced zephyr whirls round the lawn, imparting to the brain the fragrance of the rose ;* *نہ ٹپنڈا! رچی ہی نہ گرم* *neither cold nor hot pleases ;* *کہولون ہوں* *I am opening or I am about to open ;*

میں اپنی پورب اوستہا تیری آگے پرگت کرؤن ہون *I am about to make manifest my former state before thee.*

77. The adverbs of negation مت or نہ or نہیں may be used either before, or after, verbs: مت however is peculiar to imperatives, or to infinitives adopted for them; نہ may be applied to any mood, but in prose it rarely can be postponed to the verb; whilst نہیں though incapable of being joined to an imperative, is yet more emphatical and in more general use than نہ with the other parts of a verb; so, مت پوچھو *do not ask*; مت بھولیو *pray do not forget*; نہ جانو *do not suppose*; نہ لگا نہ دل کو کہیں کیا سنا نہیں توئی *place not thy affections any where; what hast thou not heard?* When the emphatick نہیں moreover, is adopted, it frequently with elegance supplants the present of the verb ہو at the end of a sentence; as, نہیں ظلم لایف نہیں *acts of cruelty (are) not becoming thy dignity.*

78. The conjunctions کہ and جو *that*, are adopted at the beginning of one member of a sentence, which points out the object or reason of another generally preceding; as, مبارک ٹجھی *we congratulate thee, happy prince! because an heir to the crown and throne is born.* To کہ moreover such adverbs as تا or کیوں are frequently

subjoined ; as, *گردن مارو تا که پهر کبھی مین منہ نہ دیکھون* *strike off (his) head, to the end that I may never more see (his) face.*

This conjunction, too, may be used by the way of comparison or distinction ; as, *ایک آدمی مری بہتر کہ تمام شہر* *(that) one man die is better than a whole city ; اُسکو تو لوی* *thou mayest take either this or that : it is, moreover, sometimes used in the sense of saying that ; as, یہہ کہہکر سنگپاس منگایا اور پان* *یہہ کہہکر سنگپاس منگایا اور پان* *saying this, he called for the throne, and having given (him) pān (and) tilak seated (him) on it, (saying) that you are now become invincible : but it may be adopted as the relative pronoun, after the idiom of the Persians : and in some cases, the application of it seems intended merely to unite the members of a sentence, the meaning in other respects appearing redundant.*

79. The conjunctions *اور* or *او* or *و* may be used almost promiscuously, though *اور* is generally adopted to connect sentences as well as words, and *و* is rarely used, except to link together Arabic or Persian nouns ; as, *ہزاروں شکر اُس خدا کی کہ جسنی اپنی تمام خلقت میں انسان کو فضیلت عطا فرمائی اور عقل کی تاج* *thousands of thanks to that God, who has granted to man superiority over all the creation, and adorned his brow with the studded*

crown of wisdom (for his guidance) in both spiritual and temporal affairs. In this example, besides the uses of اور and و, may be noticed the application of the conjunction کہ which joins the members of the sentence, as remarked in the preceding paragraph, without importing any other sense than what the subsequent relative might apparently have conveyed. With numerals or with other nouns, even, these copulative conjunctions are sometimes elegantly omitted; as, *ہزاروں سیکڑوں لاکھوں شہر قصبے بستے ہیں* *hundreds, thousands, ten of thousands, cities, towns are inhabited.*

80. The conditional conjunction اگر or جو *if* requires the consequential پس or تو *then*, in the following member of the sentence; as, *اگر کوئی اس میں تجھے پکڑے تو اسی میری پاس لی آنا* *if any one shall interrupt thee in this, then (fail not) to bring him to me.*

81. The adverb جوں or جیوں must in general be answered by the correlative تون or تیوں and جوں جوں by تون تون; in like manner, the emphatick adverb of time جوںہیں is followed by جوںہیں کئی نی کہا یا ووںہیں چھٹپتا کی مر گیا; so, *جوںہیں کئی نی کہا یا ووںہیں چھٹپتا کی مر گیا* *as soon as the dog ate it, at that very moment he tossing about expired:* and though to denote comparison جیوں may be applied alone, yet as adverbs of manner تیوں and جیوں assume *کر*; so, *میں کہوں*

کام کرنا ہے تیری تین تینوں کر جیونکر “ as I may say, so it is incumbent on thee to perform the business.

82. The usual term of affirmation or assent is ہان *yes*, but this may be understood and قبلك گاه or پیرو مرشد or صاحب or some other appellation of respect only be expressed, especially in the reply of a servant to his master, or of an inferior to his superior.

83. The residence of any one is often denoted by یہان *and*, if more than one place is mentioned, وہان may be used distinctively for a similar purpose; as, صاحب کی یہان جاؤ صاحب go to the gentleman's house here, not to that there. Sometimes, however, the mere genitive case is adopted, the adverb being understood; and the postposition پاس may be applied in the same manner as یہان : so, نوکر چاکر جو اُس کی توڑی وہان نہین *the servants, who ran to her house, seized and took her away from it.*

84. Two words of similar meaning, which resemble each other in sound, are often adopted where one alone would suffice, as in the instance of نوکر چاکر above given: but one of such words seems frequently to have no meaning, and to be used for the sake of the sound only; as, جھوٹے موٹے *falsehood*, کہہ رہے *a whisper*. By a repetition, however, of nouns or

pronouns, as well as of adjectives, participles, or numerals, individuality may be intended; as, قانہی نی سب لوگون کو بلا کر ایک the judge, having summoned all the people, gave to every man a stick a piece of a cubit in length each; ایک لکڑی ہاتھ ہاتھ پیر کی ہر ایک آدمی کو دی *let us each try his own skill*; ہر ایک آدمی ایک ایک گبڑا دودھ کا پیر کر *each man having filled one by one a pitcher of milk*: and, when a verb is repeated, continuation of the act is generally denoted; as چلا چلا *continuing to impel*; مار مار ڈال ڈال *keep striking down*: or, when two past participles of the same transitive verb come together, the latter of them being in the feminine gender, reciprocity of action is intended; as کھینچا کھینچی *pulling and hauling*; کہا کہی *altercation*; ماری ماری *scuffle*; دیکھا دیکھی *competition, emulation*: or, when نہ precedes a reduplicated past participle, indifference as to the act is denoted; so, دیکھا نہ دیکھا *seen (or) not seen*; ہوا نہ ہوا *been (or) not been*: but, when the past participle of a causal verb is subjoined to the same form of the neuter or active, the intention is to shew that the action is ready or completely done; as, بنا بنا *ready made*; پکا پکایا *ready cooked*; سجا کر سج *being completely prepared*.

85. To the names of different classes, different appellations of honour are added by way of distinction ; thus Brāhmans take چوبي or پانڌي دوبي توارِي ; Musalmān Fakīrs are addressed with شاه or صوفي or پير ; Hindū devotees or religious people, with گرو or بهگت or گسائين or سائين ; Rājput̄s, with تهاکر ; or Rājput̄s and Sikhs, with رائي or سڏگه ; Moguls, with مرزا or بيگ or آغا or خواجه ; Saiyids, with مير ; Shaikhs, with شايخ ; Pathāns, with خان ; Doctors, with پنڌت or مولوي or ملا ; Merchants or Bankers, with ساه or سيٽه . And the most common terms of respectful address, used generally, are جهان پناه or مهاراج *your Majesty !* پيرومرشد or خداوند *Sire !* صاحب or ميان or جي or تهاکر or لالا or بابو *Sir ! Master ! Worship !*

APPENDIX.

SOME of the most common technical terms of Grammar, with the corresponding words or expressions, chiefly derived from the Arabic and adopted in Hindustani.

	A.		
Ablative (case)	{ or حالۃ مفعول مفعول معه	Adjective (with its substantive)	{ or صفت موصوف نعت مفعول
Accidence	صرف	— in the comparative or superlative degree	} اسم تفصیل
Accidental	عارضی	— of similitude	اسم تشبیہ
Accusative (case)	{ or حالۃ مفعول مفعول بہ	— of quantity	اسم مقدار
Acted	مفعول	— of quality	اسم کیفیت
Active (voice of a verb)	معروف	Adverb	ظرف or حرف تمیز
Actor	فاعل	— of place	ظرف مکان
Adjective	اسم or اسم وصف	— of time	ظرف زمان
— (with a substantive)	{ or صفت نعت	— of affirmation	حرف ایجاب
(ive)		— of negation	حرف نفي

Adverb of injunction	حَرْفُ تَأْكِيدٍ		C.
— of peculiarity or identity	حَرْفُ تَخْصِيسٍ	Case	حَالَتِ or كَارِكٌ
— of similitude	حَرْفُ تَشْبِيهِ	Causal (verb)	فِعْلٌ مُتَعَدٍ or مُتَعَدٍ بِمَنْعُولَيْنِ
— of exception	حَرْفُ اسْتِثْنَاءٍ	Commencement	اِبْتِدَاءٌ
— of cause or reason	حَرْفُ تَعْلِيلٍ	Common	مُشْتَرِكٌ
— of method	حَرْفُ طَرَحٍ	Compound	مُرْتَبٌ
— of condition	حَرْفُ شَرْطٍ	Concrete (noun)	اِسْمٌ صِفَتٍ or صِفَتٍ مُشَبَّهَةٍ
— of society	حَرْفُ مَعِيَّةٍ	Condition	شَرْطٌ
— of extremity	حَرْفُ غَايَةِ	Conditional	شَرْطِيٌّ
Affirmation	اِجَابٍ or اِثْبَاتٍ	Conjugation	تَصْرِيْفٌ or كَرْدَانٌ
Affirmative	مَوْجِبَةٌ or مُشَبِّهَةٌ	Conjugate (to)	تَصْرِيْفٌ كَرْنَا
Agent or actor	فَاعِلٍ	Conjunction	عَطْفٌ or حَرْفٌ
Alphabet	حُرُوفٍ تَهْجِيٍّ or اَلْفِ بِي	— copulative	حَرْفٌ عَطْفٍ
Aorist	مُضَارِعٍ	— disjunctive	حَرْفٌ تَرْدِيدٍ
Apocope	حَذْفٍ	— explanatory	حَرْفٌ بَيَانٍ
Article	حَرْفٍ	— conditional	حَرْفٌ شَرْطٍ
Artificial or positive	جَعْلِيٍّ		

Conjunction	} حرف جزا	Definite	مَحْدُودٌ
consequential		— article	{ or حرف معرفه حرف تعريف
Consonant	حرف صحيح	— noun	اسم معرفه
Construction	ربط	Degree (comparative)	صيغه تنصیل
Construe (to)	ربط دینا	— superlative	صيغه مبالغه
Context	{ or قرينه or مضمون معنی or نحوای کلام	Demonstrative pronoun	اسم اشاره
Correlative	} جواب موصول	— the noun with it	مشار اليه
(pronoun)		Derivation	اشتقاق or وجه تسميه
Couplet	بيت or دوها	Derivative	مشتق
	D.	Diacritical points	اعراب or حرکات
Dative (case)	{ or حالت مفعول مفعول لاجله	Doubling (of a letter)	{ or تشدید ادغام
Declension	{ or تصريف or تبديل گردان or صرف	Double (letter)	مُشَدَّد
Declined or inflected	متصرف	Doubtful	مبهم
Defective	ناقص	Dual	ثنیة
Definition	تعريف	— in the dual number	} مشتملي
		(a word)	

	E.		Feminine (of the gender)	مَوْثٌ
Elision	حَذْفٌ	Foot (in verse)	جُزْ or رُكْنٌ	
— cut off by it (a	} مَحْذُوفٌ	Form (of a word)	وَزْنٌ	
letter or syllable)		Future (tense of a verb)	مُسْتَقْبَلٌ	
Emphasis	تَأْكِيدٌ	— (futuraity)	اِسْتِقْبَالٌ	
Emphatick	تَأْكِيدِي			
		G.		
Etymology	} اِسْتِثْنَاءٌ or تَشْقِيقٌ or	Gender	جِنْسٌ	
		General	اَكْثَرِيَّةٌ	
Euphony	تَحْسِينٌ تَلْفِظًا	Genitive (case)	} اِحْوَالٌ اِمْنَانَةٌ or	
Exception	اِسْتِثْنَاءٌ			اِحْوَالٌ جَرِي
— (irregular)	مُسْتَشْنِيٌّ or شَادٌ	Genitive (the govern-	} مُضَافٌ اِلَيْهِ	
Explanatory	} بَيَانِيَّةٌ or بَيَانَوَارٌ	ed of two nouns)		
		اِسْتِثْنَاءٌ or	Gerund	اِسْمٌ مُصَدَّرٌ
Expletive	تَكْيِيهِ كَلَامٌ or سُخْنٌ تَكْيِيهِ	Governed	} مَعْمُولٌ or مَفْعُولٌ	
Explication	اِسْتِثْنَاءٌ or تَفْسِيرٌ			مَنْصُوبٌ or
Expressed	مَلْفُوظٌ or مَذْكَورٌ	Governing	فَاعِلٌ or عَامِلٌ	
		— (of two nouns	} مُضَافٌ	
		in construction)		
	F.			
Female	مَاهٌ	Grammar	صَرْفٌ وَنَحْوٌ or بَيَاكُرُنٌ	
Feminine (gender)	تَأْنِيثٌ	— (rule in)	قَاعِدَةٌ	

H.		Interjection	حَرْفِ نِدَا
Hemistich	مِصْرَاع	Interrogative (pronoun)	{ or اِسْمِ اِسْتِثْنَاءِ حَرْفِ اِسْتِثْنَاءِ
I.		Irregular	سَمَاعِي or شَاد
Idiom	مُحَاوَرَة or طَرْزِ كَلَام or اِصْطِلَاح		
Immoveable (a con- sonant without a vowel)	{ غَيْرُ مَكْرُوكٍ	Letter	حَرْف
Imperative	اَمْر		
Imperfect tense	{ or مَاضِي اِسْتِمْرَارِي مُسْتَمِرِّ مَاضِي	Male	نَر
— (verb or noun)	نَاقِص	Masculine (the gender)	تَذْكَير
Indeclinable	غَيْرُ مُتَصَرِّفٍ	— (of the gender)	مُذَكَّر
Indefinite (noun or article)	{ or اِسْمِ تَنْكِيرٍ اِسْمِ نَكْرَةٍ	Metre	{ نَظْم or قَافِيَة or بَحْر or وِزْن or مِيزَان
— (the tense of a verb)	مُطَابَقَات	Mood	صِيغَة
Inference	حَاصِل or نِيْجَة	Moveable	مُتَحَرِّك
Infinitive	مُصَدَّر		
Inflection	تَبْدِيل or تَصْرِيْف or كَرْدَان	Negation	نَهْي or نَهْيِي
		Negative	مَنْفِي

Neuter verb	فِعْلٌ لَازِمِي	Noun of place	أَسْمٌ مَكَانٍ or أَسْمٌ ظَرْفٍ	
Nominative (case)	حَالَتِ فَاعِلٍ	— of time	أَسْمٌ زَمَانٍ	
— (noun)	} كَرْتَا or مَبْتَدَا or فَاعِلٍ	— of instrument	أَسْمٌ آلَةٍ	
in that		— appellative	أَسْمٌ جِنْسٍ	
case)		— arbitrary	أَسْمٌ سَمَاعِي	
— expletive of,	} مَاخِي مَتَعَدِي	— or name, proper	عَلْمٌ	
before a transi-		} كِي فَاعِلٍ كَا	Number (of a verb or noun)	صِيغَتُهُ
tive verb in a				
past tense	حَرْبٍ لَازِمٍ	Numeral	أَسْمٌ عَدَدٍ	
Noun	أَسْمٌ	Nūnation	تَنْوِينٌ	
— primitive	أَسْمٌ جَامِدٍ	O.		
— derivative	أَسْمٌ مُشْتَقٍّ	Origin	أَصْلٌ or بَنِيادٍ or مَبْدَا	
— concrete or	} أَسْمٌ صِنْتٍ	Original	أَصْلِيّ or ذَاتِيّ or جَوْهَرِيّ	
abstract		Orthography	أَمْلَا or رَسْمُ النُّحْطِ	
— verbal	أَسْمٌ مُصَدَّرٍ or حَاصِلِ مُصَدَّرٍ	Orthographical marks	أَعْرَابٌ	
— of the actor	أَسْمٌ فَاعِلٍ	P.		
— indefinite	أَسْمٌ تَنْكِيرٍ or أَسْمٌ نَكْرَةٍ	Parenthesis	جُمْلَةٌ مُعْتَرِضَةٌ	
— definite (by an art.)	أَسْمٌ مَعْرُوفَةٌ	Part of speech	كَلِمَةٌ	
— diminutive	أَسْمٌ تَصْغِيرٍ	Participle (past)	أَسْمٌ مَفْعُولٌ	
— of excess	أَسْمٌ مَبَالِغَةٍ			

Participle (past conjunctive or pluperfect)	ماضي معطوف عليه	Person (third) <i>the absent</i>	غائب
— (present)	اسم حالیه	Phrase	اصطلاح
Particular	جزیه	Plural (number)	{ جمع or صيغه جمع
Passive (voice of a verb)	مجهول	Potential	امكاني
Past (tense)	ماضي	Preposition or postposition	{ حرف or حرف معنوي
— absolute or indefinite tense	ماضي مطلق	Present (tense)	حال
— past, or plu- perfect tense	ماضي بعيد	— past, or imperfect tense	{ ماضي استمراري or مستمر ماضي
— present, or past definite tense	ماضي قريب	— future tense	حال متشكي
— future tense	ماضي متشكي	Prohibition (imper. neg.)	نهى
— optative tense	ماضي متمني	Pronoun	{ ضمير or اسم ضمير
— conditional tense	ماضي شرطي	(personal)	{ ضمير مشترك or reflective)
Person (first) <i>the speaker</i>	متكلم	— (common) or reflective)	{ ضمير مشترك or reflective)
— (second) <i>the spoken to, or, present</i>	{ مخاطب or حاضر	Pronunciation	تلظظ or مخرج
		Prose	نثر
		Prosody	عروض

Proximate	قَرِيب	Spelling	اِمْلا or هِجِّي
	Q.		
Quiescent (having no vowel)	{ ساكِن or مَوْتَوِّف }	Substantive (when alone)	اِسْم
		— (with an ad- jective)	{ مَوْصُوْف or مَنْعُوْت }
	R.		
Radical	اَصْلِي or ذَاتِي or جَوْهَرِي	Superlative	مُبَالَغَة
Regular	بَا قَاعِدَة or قِيَاسِي	Syllable (first)	فَا كَلِمَة
Relative (pronoun)	اِسْم مَوْصُوْل	— (second)	عَيْن كَلِمَة
Remote	بَعِيد	— (third)	لَا م كَلِمَة
Rhyme	قَافِيَة or رَدِيف or سَجْع	— (fourth)	لَا م ثَانِي كَلِمَة
Rule	قَاعِدَة or قَانُون or ضَابِطَة	Synonymous	مُتْرَادِف or هَم مَعْنِي
	S.	Syntax	نَحْو
Scanning	تَقْطِيع	T.	
Sentence	جُمْلَة	Tense	صِيغَة or زَمَان or سَمِي
Sign	عَلَامَة	Tetrastich	رُبَاعِي
Simile	تَشْبِيهَة or تَمْثِيل	V.	
Simple	بَسِيط	Verb	فِعْل
Single	مُفْرَد	Verb intransitive	فِعْل لَازِمِي
		— transitive	فِعْل مُتَعَدِّي
Singular (number)	{ وَاحِد or صِيغَة وَاحِد }	— auxiliary	رَابِطَة زَمَانِي

Verse (in opposition to prose)	نظم	Vocative case	حالتِ ندا
— (in prosody)	بیت	U.	
Voice (of a verb)	صیغہ	Uncommon	شاذ
— active	صیغہ معروف	Understood	مقدّر or مضمّر
— passive	صیغہ مجہول	Ungrammatical	بی قاعدہ or نا مربوط
Vowel (long, name- ly ا or و or ی)	حرفِ عِلّت	Universal	کلیہ or کلی
— (short, that is اُ or اِ or اَ)	حرکت or اُعراب	Unlimited	غیر محدود
	ماترا	Uncompounded	بسیط or غیر مرکب

Days of the Week.

Hindūstānī.	Hindawī.	Persian.	English.
اتوار	رہیبار	یکشنبه	Sunday.
سوموار or پیر	سومبار	دوشنبہ	Monday.
منگل	منگلبار	سہ شنبہ	Tuesday.
بدھ	بدھبار	چار شنبہ	Wednesday.
جمعہ رات	برہسپتبار	پنجشنبه	Thursday.
جمعہ	سکر بار	آدینہ	Friday.
سنیچر	سنیبار	شنبه or ہفتہ	Saturday.

The months in Hindustani and English.

Beginning from the 9th to the 13th of	{	April	بیساکھ	October	کارتک or کاتک
		May	جیٹھ	November	انجن
		June	اساڑھ	December	پوس
		July	ساون or سارون	January	ماتھ
		August	بھادون	February	پھاگن or پھاگن
		September	کوار or آسن	March	چیت

The lunar months of the Arabians are

	<i>Days.</i>		<i>Days.</i>
محرم	30	رجب	30
صفر	29	شعبان	29
ربیع الاول	30	رمضان	30
ربیع الثاني or ربیع الآخر	29	شوال	29
جماد الاول	30	ذی القعدة or ذی قعدة	30
جماد الثاني or جماد الآخر	29	ذی الحجہ or ذی حجه	29

And in every intercalary year, which occurs eleven times in the period of thirty years, the last month has thirty days.

FABLE

OF THE

*Four learned, but indiscreet, Brāhmans, who restored a dead
Tiger to life,*

IN THE DEVANĀGARĪ CHARACTER.

बैताल बोला ऐ राजा जयस्थल नाम नगर वहां का
बर्धमान नाम राजा उस के नगर में विष्णुस्वामी नाम
ब्राह्मण उस के चार बेटे एक ज्वारी दूत्ता कस्बीबाड़
तीत्ता छिनला चौथा नास्तिक एक दिन वुह ब्राह्मण अप्पे
बेटों को समझाने लगा कि जो कोई जूआ खेला है उस
के घर में लक्ष्मी नहीं रहती यह सुन वुह ज्वारी अप्पे
जी में बहुत दिक्क हुआ और फिर उन्ने कहा कि राज
नीति में ऐसे लिखता है कि ज्वारी के नाक कान काट
देस से निकाल दीजे इसी लिये उन्नम है कि और लोग
जूआ न खेलें ॥

और ज्वारी के जोरू लड़कों को घर में होते भी

घर में न जानिये क्यूं कि नहीं मज़लूम किस वक्क हार दे और जो बेस्वा के चरित्रों पर मोहित होते हैं सो अप्पे जी को दुख बिसाते हैं और कस्बी के बस में हो सर्वस अप्पा दे अंत को चोरी कर्ते हैं और ऐसे कहा है कि जो नारी आझी के मन को एक घड़ी में मोह ले ऐसी नारी से ज्ञानी दूर रहते हैं और अज्ञानी उस से प्रीत कर अप्पा सत शील जस आचार बिचार नेम धर्म सब खोते हैं और उस को अप्पे गुरु का उपदेस भला नहीं लगता और ऐसे कहा है कि जिस ने अप्पी लाज खोई दूस्से को वुह कब बेहुर्मत कर्ने से उती है और मसल है कि जो बिलाव अप्पे बच्चे को खाता है सो चूहे को कब छोड़ेगा ॥

फिर कहने लगा कि जिन्हों ने बालकूपन में बिद्या न पढ़ी और जवानी में काम से आतुर हो जौवन के गर्व में रहे सो बृद्ध काल में पछता कर हिर्म की आग में जल्ले हैं यह बात सुन उन चारों ने आपस में बिचार कर कहा कि बिद्या हीन पुरुष के जीने से मर्नी भला है इस से उन्नम यह है कि बिदेस में जाकर बिद्या पढ़िये यह बात आपस में ठान वे एक और नगर में गये और कित्ती एक मुद्दत के बअद पदूके पंडित हो अप्पे घर को चले राह में

देखने क्या हैं कि एक कंजर मूए हूए शेर की हड्डी चमड़ा जुदा कर गद्दी बांध चाहे कि ले जाय इस में उन्हों ने आपस में कहा कि आजो अप्नी अप्नी बिद्या आज़मावें ॥

यिह ठहरा एक ने उसे बुलाकर कुछ दिया और वुह पोट ले उसे बिदा किया और रस्ते से किनारे हो उस मोट को खोल एक ने सारी हड्डियां ज़ा बजा लगा मंत्र पढ़ छीटा मारा कि वे हाड़ लग गये दूस्त्रे ने इसी तरह से उन हड्डियों पर मास जमा दिया तीस्त्रे ने इसी भांति से मास पर चाम बिठा दिया चौथे ने इसी रीतसे उसे जिला दिया फिर वुह उटने ही इन चारों को खा गया ॥

इती कथा कह बैताल बोला ऐ राजा उन चारों में कौन अधिक मूरख था राजा बिक्रम ने कहा जिस ने उसे जिला दिया सोई बड़ा मूरख था और ऐसा कहा है कि बुद्धि बिना बिद्या किस्सू काम की नहीं बल्कि बिद्या से बुद्धि उत्तम है और बुद्धि हीन इसी तरह मर्ते हैं जैसे सिंह के जिलानेवाले मूए ॥

The preceding Fable in the Persian character.

بیتال بولا آی راجا جیسٹھل نام نگر وہان کا برہمن نام راجا اُس کی نگر میں
 بَشَنوَامِی نام براہمن اُس کی چار بیٹی ایک جُواری دوسرا کَسَمِیاز تیسرا
 چہنلا چوتھا ناسٹک ایک دن وہ براہمن اپنی بیٹیوں کو سَمَجَیائی لگا کہ جو کوئی
 جُوا کھیلتا ہی اُس کی گھر میں لچھمی نہیں رھتی یہ سن وہ جُواری اپنی جی
 میں بہت دِق ہوا اور پھر اُنہی کہا کہ راج نیت میں اِیسی لکھتا ہی کہ جُواری
 کی ناک کان کاٹ دیس سی نکال دیجی اِیسی اِی اتم ہی کہ اور لوگ جُوا
 نہ کھیلین

اور جُواری کی جو رو لڑکوں کو گھر میں ہوتی بھی گھر میں نہ جائی کیوں کہ نہیں
 معلوم کس وقت ہار دی اور جو بیسوا کی چرترون پر موہت ہوتی ہیں
 سو اپنی جی کو دکھ بساتی ہیں اور کسبی کی بس میں ہو سر بس اپنا دی اُنٹ
 کو چوری کرتی ہیں اور اِیسی کہا ہی کہ جو ناری آدمی کی من کو ایک گھڑی
 میں موہ لی اِیسی ناری سی گیانی دُور رھتی ہیں اور اگیانی اُس سی پریت کر
 اپنا ست میل جس آچار بچار نیم دھرم سب کھوتی ہیں اور اُس کو اپنی گرو کا
 اُدیس بہلا نہیں لگتا اور اِیسی کہا ہی کہ جس نی اپنی لاج کھوئی دوسری کو
 وہ کب ببحرمت کرتی سی ڈرتا ہی اور مثل ہی کہ جو بلاؤ اپنی بچھی کو
 کھاتا ہی سو چوہی کو کب چھوڑیگا

پهر ڪهنِي لڳا ڪه جڻهنون ني بالڪين مين بديا نه پڙهي اور جوائي مين كام سي آتر
هو جوبن كي گرب مين رهي سو برده كال مين پڇهتاڪر حرص كي آگ مين
جلتي هين يهه بات سن ان چارون ني آپس مين بچارڪر ڪها ڪه بديا هين پُرش
ڪي جيني سي مرنا بهلا هي اس سي اتم يهه هي ڪه بديس مين جاڪر بديا پڙهي
يهه بات آپس مين تهان وي ايڪ اور نگر مين گئي اور ڪتي ايڪ مدت كي
بعد پڙهڪي پنڌت هو اپني گهر ڪو چلي راه مين ديڪهتي ڪيا هين ڪه ايڪ ڪاجر
موي موي شيرڪي هڏي چمڙا جدا ڪر گهري بانده چاهي ڪه لي جاي اس
مين انهن ني آپس مين ڪها ڪه آو اپني اپني بديا آزمائون

يهه تههرا ايڪ ني اسي بلاڪر ڪجهه ديا اور وه پوت لي اسي بدا ڪيا اور رستي سي
ڪناري هو اس موت ڪو ڪول ايڪ ني ساري هڏيان جا بجالا منتر پڙه
چهيٺا مارا ڪه وي هاڙ لگ گئي دوسري ني اسي طرح سي ان هڏيون پر
ماس جما ديا تيسري ني اسي بيانتي سي ماس پر چام بڻها ديا چوتهي ني
اسي ريت سي اسي جلا ديا پهروه اٿهتي هي ان چارون ڪو ڪها گيا

انني ڪتها ڪه بيتال بولا اي راجا ان چارون مين ڪون ادھڪ مورڪه تها راجا
بگرم ني ڪها جس ني اسي جلا ديا سوي بڙا مورڪه تها اور ايسا ڪها هي ڪه بده
بنا بديا ڪسو كام ڪي نهين بلڪه بديا سي بده اتم هي اور بده هين اسي طرح
مرتي هين جيسي سنگهه ڪي جلاي والي موي

A literal translation of the same Fable into English.

The demon said, O king! (there was) a city, by name Jayasthal; of that place (there was) a king by name Bardhamān; in his city was a Brāhman by name Bishnuswāmī, who had four sons; one (was) a gamester; the second, a gallant; the third, a fornicator; (and) the fourth, an atheist. One day, that Brāhman began to admonish his sons, (saying) that whoever games, in his house wealth remains not: hearing this, the gamester became much troubled in his mind. Again, he said that in the Rājñīti it is thus written, that, having cut off the nose (and) ear of the gamester, expel (him) from the country; for this very reason it is proper (to do so), that other people may not game.

And the wife (and) children of a gamester, though even being in (his) house, do not consider in the house; because, (it is) not known when he may lose them (by gaming). And, who are becoming senseless at the manners of a prostitute, they purchase trouble for their own souls; and, being in the power of a courtesan, having surrendered their all, they commit theft on (or anticipate their) end. And it is thus said, that what woman shall fascinate in one hour the heart of a man, from such a woman the wise remain at a distance;

but the unwise, making love with her, are losing all their own vigour, politeness, renown, religion, judgment, firmness (and) virtue; and to him (who becomes acquainted with such a woman) the admonition of his pastor applies not well (or takes no hold). And it is thus said, that who has lost his own shame, when will he fear (meaning, he will never fear) to do dishonour to another! And there is a proverb that, what cat devours its own young, when will it let the rat escape! (meaning, that it is not likely to let the rat escape, as explained at paragraph 68 of the Grammar).

Again, he began to say, that who have not studied science in youth, and who, being in manhood disordered by lust, have continued in the vanity of youth, they in old age, repenting, are burning in the fire of avarice. (On) hearing this speech, those four, having consulted among themselves, said, that "than the science-void man's living, to die is better; from this (reason) this is best, that having gone into a foreign country, we read science." Having settled this matter among themselves, they went into another city; and, after some space of time, having read (and) become learned, going to their home, on the road what do they see! (meaning, "they are astonished at seeing," as explained at paragraph 68 of the

Grammar) that a *Kanjar*, having separated the bones (and) skin of a dead tiger, (and) having bound (them in) a bundle, wishes that he should take (them) away. In this (time) they said among themselves, that, come, each his own science let us try.

Having settled this, one, having called him (the *Kanjar*, name of a low cast of Indians) gave (him) something, and taking that bundle dismissed him; and, being (gone) aside from the road, having opened that bundle, one, having applied all the bones, place by place, (and) having repeated a charm, sprinkled them, (so) that those bones joined together; the second, in this very manner, caused flesh to collect on those bones; the third, in this same way, caused skin to settle on the flesh; and, the fourth, exactly in this fashion, caused it (the tiger) to live: then, he (the tiger) exactly on rising up devoured these four.

Having told this-much tale, the demon said, O king, which was the most foolish among those four? King Bikram said, who caused the tiger to live, he exactly was the most foolish. And, it is thus said, that without discretion, science is of no use; but, discretion is better than science; and the void of discretion perish in like manner as the revivers of the tiger died.

A
COLLECTION

OF

SOME OF THE MOST USEFUL VERBAL ROOTS

IN THE

HINDUSTANI LANGUAGE,

ALPHABETICALLY ARRANGED.

H.	आ	आ v. n. come, be.
H.	उबस	उबस v. n. rot, putrify.
H.	उबक	उबक v. n. vomit.
H.	उबल	उबल v. n. boil.
H.	उभार	उभार v. a. take away, steal.
H.	उभर	उभर v. n. rise up, swell.
H.	उपठ	उपठ v. n. be tired of business.
H.	उपज	उपज v. n. spring up, grow.
H.	उपर	उपर v. n. be rooted out, be skinned, be pulled out.

उपस	उपस v. n. become musty, rot.	H.
आपना	आपना v. a. convert to thy own use, make thy own.	H.
आपर	आपर v. n. swell out (the belly), gormandize; become very rich.	H.
उफना	उफना v. n. boil over.	H.
उतर	उतर v. n. descend, pass over, go off, become insipid, fall in value or dignity.	H.
उठल	उठल v. a. overset, turn over.	H.

H उलज्ज	الجبج or الجبج v. n. be entangled, be involved : v. a. quarrel.	أونج v. n. nod, doze, droop.	औघ H
आलसा	السا v. n. doze, be drowsy.	أهار v. a. paste.	आहार H
H उमद	أمد v. n. overflow, be poured out ; fall (as tears).	أهر v. n. subside (a swelling or inundation).	उहर H
H आनु	آن v. a. bring.	أينج v. n. writhe, twist : v. a. tighten.	ऐव H
H आनात	أنت v. n. be contained, be fil- led up (a well, &c.).	أينج v. a. draw, attract	ऐच H
H उच्चा	أججا v. a. raise, take up.	ب	
H अंक	أنت v. n. be valued, be exa- mined, be approved of.	بأج v. a. choose, select.	बाक H
H अनहा	أنا v. a. bathe.	بار v. n. leave off : v. a. for- bid, prohibit : kindle.	वार H
H ओट	أوت v. a. defend, shelter ; thrum ; catch.	باس v. a. scent, perfume.	बास H
H ओट	أوت v. n. boil ; consume with rage or vexation.	بانت v. a. share, distribute.	बंठ H
H ओरह	أرت v. a. put on (dress).	بت v. n. pass.	बठ H
H ओक	أوك v. n. vomit.	بعا v. a. point out, shew.	बना H
H उक	أوك v. n. miss, err, mistake.	بتهر v. n. be scattered, be sprinkled.	विथार H
H औंधा	أوندها v. a. reverse ; spill.	بت v. n. be twisted, be di- vided ; v. a. twist.	बट H
		بثا v. a. scatter, sprinkle.	बिठा H

H.	बटोर	بٹور v. a. collect, gather up.	बिडोर	بدور v. a. laugh at, mock.	H.
H.	बक	باج or بک v. n. be sounded, sound.	बध	بدء v. a. slay, kill.	S.
H.	बज	بج v. n. be ensnared, stick.	बिरा	برا or براو v. a. mock, vex.	H.
H.	बुज	بوج v. n. be extinguished.	बिराज	براج v. n. be splendid, enjoy thyself, live at ease.	H.
H.	बच	بج v. n. be saved, escape.	वरत	برت v. a. use.	H.
P.	बिचार	بچار v. n. consider, think, comprehend.	वरज	برج v. a. forbid, prohibit.	H.
H.	बिचक	بچک v. n. be disappointed; sprain; run away.	वरस	برس v. n. rain.	H.
S.	बिचल	بچل v. n. bend, slip, break thy promise.	विरम	برم v. n. stop, remain.	H.
H.	बिछ	بچ v. n. be spread.	वरमा	برما v. a. bore.	H.
बिछ	बिछ	بچت v. n. be separated.	वरवरा	برترا v. a. mutter, talk non-sense or light-headedly.	H.
H.	बिचल	بچل v. n. be separated, slip.	वरह	بره v. n. increase, proceed, advance, grow.	H.
A.	बहस	باحت v. a. argue, dispute.	वस	بس v. n. abide, dwell, be peopled.	H.
P.	बकष	بخش v. a. give, forgive.	बिसाह	بساه v. a. buy, purchase.	H.
H.	वड	بد v. a. wager; settle.	बिसर्	بسر v. n. be forgotten, be omitted.	H.
S.	विदार	بدار v. a. tear, rend.	बक्	بک v. n. prate, chatter.	H.
A.	बदल	بدل v. a. change, alter.			
H.	विदोर	بدور v. a. screw; mock.			

॥ विक्रि बिक्री v. n. be sold, sell.

॥ विस्फुरि बिसफुरि or बिसफुरि v. n. blow or expand
(as a flower).

॥ बकोट् बकौट् v. a. scratch, lacerate
with nails.

॥ बखान् बखान् v. a. praise, explain.

॥ विकारि बिकारि v. n. be scattered, be
dishevelled; be angry.

॥ बगड् बगड् v. n. return; be spoiled.

॥ विर्षडि बिरषडि v. n. be spoiled; quarrel.

॥ बघारि बगारि v. a. season.

॥ बल् बलि v. n. burn.

॥ विला विला v. n. vanish; v. a. cause
to vanish, dissipate.

॥ विलविला विलविला v. n. to be in pain, com-
plain from pain.

॥ बासि बसि v. n. be pleased.

॥ विलभा विलभा or विलभा v. a. allure, tantalize.

॥ विलम्बि विलम्बि v. n. tarry, wait, delay.

॥ विलंगि विलंगि v. n. climb, ascend.

॥ बलोकि बलोकि v. a. look at, see.

॥ बनि बनि v. n. become, be, be pre-
pared, be made.

॥ बनि बनि v. a. knit, weave; v. n.
be picked.

॥ बुनि बुनि v. a. weave, intertwine.

॥ बिन्हि बिन्हि v. n. be read, be perused.

॥ बन्दि बन्दि v. n. be tied, be fastened.

॥ बन्दि बन्दि v. a. sting; v. n. be
bored or pierced.

॥ बो बो v. a. sow.

॥ बुजि बुजि v. a. understand, com-
prehend, think.

॥ बोजि बोजि v. a. load.

॥ बोधि बोधि v. a. wheedle.

॥ बोरा बोरा v. n. madden, be mad.

॥ बुडि बुडि v. n. dive, drown, dip.

॥ बुक बुक v. a. powder, grind.

॥ बोलि बोलि v. n. speak, sound, say

॥ बोन्दि बोन्दि v. n. entwine, twine.

विलोकि ॥

बनि ॥

बनि ॥

बुनि ॥

बिन्हि ॥

बन्धि ॥

बिन्धि ॥

बो ॥

बुजि ॥

बोजि ॥

बोधि ॥

बोरा ॥

बुडि ॥

बुक ॥

बोलि ॥

बोन्दि ॥

	बिह	بِه v. n. flow, float, blow.	بيتر v. n. close, be joined.	विहर
भा	भू	بِه v. n. suit, fit.	بيترک v. n. shrink, be scared,	भकि
	बुहार	بِهَار v. a. sweep, gather.	blown into a flame.	
	भाव	بِهَاك v. a. speak, call.	بيس or بيس v. n. float.	बस
	भाग	بِهَاك v. n. flee, run away.	بيك v. n. be haled, be misled,	बहक
भ	भंज	بِهَان or بِيَان v. a. turn on a lathe, twist, whirl, brandish.	stray ; be drunk.	
	भवक	بِهِيك v. n. be enraged, catch fire, run rapidly.	بيكوس v. a. } بيك v. a. } eat, devour, stuff.	बकोम भुगत
	भमरा	بِهِيْر v. n. swell (the face, &c.).	بيك v. a. enjoy, be punished.	भुगत
	भमक	بِهِيك v. n. simmer, bubble, emit steam, boil.	بهل v. n. be amused.	बहल
	भटक	بِهِيك v. n. go astray, wander.	بيس v. n. be singed.	भुल
	भरिआ	بِهِيَا v. n. ebb (the tide), de- scend a river.	بين v. n. be parched, grilled, fried, broiled.	भून
	भज	بِه v. a. worship, adore.	بيننا v. n. buzz (as a fly).	भिनभिना
	भचक	بِهِيك v. n. be astonished.	بينوڑ v. a. worry, bite.	भिभोर
	भर	بِه v. a. fill ; daub ; heal.	بينجا v. a. change (money).	भुजा
	वहोर	بِه v. n. return, come back.	بينک v. n. buzz, swarm.	भिनक
	भुग	بِه v. a. wheedle.	بيوگ v. n. enjoy, suffer.	भोग
			بيول v. n. forget, err, mis- take, omit, stray.	भूल

भुनस	بُونَس v. n. bark (a dog).
भोंक	بُونَك v. n. bark; talk foolishly.
भोंके	بُونَك v. a. stab, drive in.
भेज	بِج v. a. send, transmit.
भिज	بِيج or بِيَج v. n. be wet.
भेट	بِइत or बِيइत v. a. meet, visit.
बियाप	बिाप v. n. effect, work, act.
ब्याह	बिाह v. a. marry.
बैठ	बैठ v. n. sit.
बेच	बेच v. a. sell.
बेंडव	बिन्दे or बिन्दे v. a. perforate.
बेरख	बिरेख enclose, impound.
बैल	बैल v. a. roll out, laminate.
बोद	बोद v. a. cut out, shape.
	ब
पा	पा v. a. get, find, reach.
पाक	पाके v. a. inoculate.
पांस	पांस v. a. manure.
पठरा	पठरा v. n. be petrified.
पटिया	पटिया v. a. trust, believe.

पत	पत v. n. be roofed: be water- ed : be paid : be filled.
पत	पत v. n. be beaten, be dash- ed, be thrashed.
पत्क	पत्क v. a. dash, throw down with violence, knock.
	पत्तौ or पत्ता v. a. send.
	पच v. n. be digested; rot ; be consumed, labour.
पचक	पचक v. n. be squeezed; be shrivelled.
	पसता or पसिता v. n. regret, re- pent of.
	पघिर v. n. fall, tumble down.
	पघिसल or पघिसल v. n. slip, slide.
	पला or पला v. n. run off, flee.
	परा v. n. be painful.
	पररा v. n. smart.
	परक v. n. be habituated.
	परक v. a. inspect, examine.

पठ
पिठ
पठ
पठक
पठरा
पठा
पच
पचक
पसता
पघिर
पघिसल
पला
परा
पररा
परक
परक

परोस	پروس v. a. take up dinner, serve up, distribute.	پگرا v. n. ruminatē, chew the cud.	पगुरा
परेट	پریت v. a. reel (thread, &c.).	پگچل v. n. be melted, melt.	पिघल
पर	پڑ v. n. fall, lie down, repose, drop.	پل v. n. be reared, thrive.	पल
पारवा	پڑپڑ v. n. prate, chatter : throb (with pain).	پل v. n. be bruised, be pressed ; v. a. attack.	पिल
परक	پڑ v. a. read, repeat, say.	پلان v. a. saddle (a horse, &c.).	पलान
पिस	پس v. n. be ground, be powdered ; be distressed.	پلایا v. a. soften.	पिलापिला
पसा	پسا v. a. skim (a liquid).	پلکت v. n. return ; retreat ; rebound ; change.	पलट
पसार	پسار v. a. spread, distend.	پلچ v. n. adhere.	पिलच
पसुज	پسوج v. a. stitch.	پنپ v. n. thrive, prosper flourish, shoot forth.	पनप
पसीज	پسیج v. n. perspire, melt ; compassionate.	پنپنا v. n. twang, whiz.	पिनपिना
पक	پکت v. n. be cooked, be ripened ; be turned grey.	پنیا v. a. water, irrigate.	पनिया
पुकार	پکار v. n. call out, cry out.	پوت v. a. plaster, besmear.	पोत्ता
पकर	پکڑ v. a. lay hold on, seize.	پوج v. a. adore, idolatrize.	पुज
पखार	پکھار v. a. wash.	پوچھ v. a. ask, inquire.	पुछ
		پونڈه or پوڑ v. n. sleep.	पोरुड
		پوس v. a. nourish, bring up.	पोस

कोंक	پونچھ v. a. wipe.	پل v. n. bear fruit, produce;	पल
कट	پھاٹ or پھاٹ v. n. be torn, split, rent, broken.	be fortunate.	
कार	پھاڑ v. a. tear, split, break.	پہر or پہن v. a. put on, wear, dress.	पहन
केडु	پھاند v. a. jump over : im- prison, tie.	پہنچ v. n. arrive.	पहोच
कब	पैब v. n. become, befit, fit.	पहन v. n. be imprisoned.	कन्ह
कटक	पैथक v. a. winnow, dust; v. n. be separated.	पहोत v. n. be broken, be burst, be separated.	फुटक
फिटका	पैथकार v. a. curse.	पहोत or पोक v. a. blow.	फूक
फचान	पैचान v. a. know, recognise.	पुल v. n. blossom; be pleased.	फूल
फिर	पैर v. n. turn, return, roam.	पैल v. n. be spread; be dif- fused or expanded.	फैल
पुरपुरा	पैरैरा v. n. tremble, wave.	पैना v. n. foam.	फयना
फरचा	पैरचा v. a. clean, wipe, settle.	पैनेह v. a. rinse, wash, squeeze.	फीच
फरक	पैरक v. n. flutter, vibrate.	पैनेक v. a. throw, fling.	केक
पस	पैस or पैस v. n. be entan- gled or caught, stick.	पै v. a. drink; smoke.	पी
फसफसा	पैसैसा v. n. whisper.	पैनेह v. n. enter, pervade.	पेठ
पसक	पैसक v. n. split, burst, break.	पैर v. n. swim.	पैर
फसला	पैसला v. a. coax, wheedle.	पैर v. a. press, squeeze, rack.	पेर
		पैना v. a. sharpen.	पैना

	ت		
तार्	तार v. a. free, rid, absolve.	تَرِبَ v. a. sew, stitch.	तरप्
ताड	ताड v. a. understand, guess.	تَرَجَّهَ v. a. make crooked : v. n. be perverse, be affected.	तेर्चा
ताक	ताक or ताक v. a. stare at, look at, aim, spy.	تَرَسَ v. n. long, desire : pity.	तरस्
ताग	ताग v. a. thread.	تَرَمَّرَا v. n. vibrate, dazzle.	तिरमिरा
ताव	ताव v. a. heat, blow up heat ; prove, assay : twist.	تَرَبَّ or تَرَبَّ v. n. flutter, palpitate, be agitated.	तडप्
तप	तप v. n. be heated, glow, frisk about ; be glorified.	تَرَبَّزَا v. n. flutter, palpitate.	तडफरा
टपक	टपक v. n. throb, palpitate.	تَرْتَرَا v. n. trickle, drop, pater, welter : crack.	टरटरा
तुतला	तुतला v. n. lisp.	تَرَكَّ v. n. be cracked, be split.	तडक
तज	तज v. a. abandon, quit, leave.	تَكْمَارَ v. a. prove, investigate.	तिवार
टच	टच v. n. parch, scorch.	تَكَّ v. a. quilt, stitch.	तग
तहसील	तहसील v. a. collect (a tax) ; oppress, afflict.	تَلَّ v. a. fry.	तल्
तर	तर v. n. pass over ; be saved.	تَلَّهَ or تَلَّهَ v. a. flutter, palpitate, be restless.	तलप्
तिर	तिर v. n. swim.	تَلَّتَا v. n. shake.	तलतला
तरा	तरा v. n. murmur, grumble.	تَمَّتَا v. n. grow red (in the face), glow, sparkle.	तमतमा
तराश	तराश v. a. cut, clip, shave.		

तन्	تن v. n. extend, stretch, be pulled tight.
तनी	تَنَّا v. n. twang.
तन्तना	تَنَّنَا v. n. twang, tingle.
तिनक	تَنَكَت v. n. flutter, throb.
तोष्	تَوَّط v. a. bury, cover.
तोड	تَوَّز v. a. break; change (as money).
तौल्	تَوَّل or تَوَّل v. a. weigh, balance; confront (as two armies).
ठामभ	تَيَّأَمَّ v. a. support; shield, protect; prevent; stop.
थरघरा	تَهَرَّتْ v. n. tremble, quiver.
थक	تَيَّأَك or تَيَّأَك v. n. be tired.
थलयला	تَهَلَّلَتْ v. n. undulate, shake.
थम्	تَيَّم v. n. stop; be supported.
थोष्	تَوَّط v. a. heap up; plaster.
थुक	تَيَّوَك v. a. spit
थ्याग	تَيَّأَغ v. a. leave, forsake, quit.

त	ت
ताप	تَآپ v. n. paw with the fore feet (as a horse).
तानक	تَانَك v. a. stitch.
तानक	تَانَك v. a. hang up (by a string, &c.), dangle.
ताप	تَآپ v. a. jump over.
तापक	تَآپَك v. n. drop; drip; throb.
तापल	تَآپَل v. a. feel for, grope for, touch.
तापल	تَآپَل or تَآر v. a. chatter.
तापल	تَآप v. n. burst, split, crack.
तापल	تَآप v. n. stop, stay, settle.
तापल	تَآपَل or تَآر v. n. roll.
तापल	تَآपَل v. n. melt, rarefy.
तापल	تَآप v. n. give way; disappear.
तापल	تَآप v. a. twang.
तापल	تَآप v. n. break, break forth.
तापल	تَآप v. a. interrogate, accost, challenge.

बौघ	تُونُک v. a. peck, nibble, piddle.	تیک v. a. prop, support.	टेक
बोस	تَبَس or تَبَس v. a. stuff, cram.	ج	
बान	تَبَان v. a. resolve, settle.	جا v. n. go, be, pass.	जा
बप्	تَب v. a. strike.	जाच v. a. implore, beg, want	जाच
बडा	تَبَّأ v. a. beat, strike; harass.	जाग or जाग v. n. be awake.	जाग
बिदोर	تَبَّأ or تَبَّأ v. n. be numbed, be chilled.	जान v. a. know, suppose, trust.	जान
बिर्	تَبَّأ v. n. freeze, be chilled.	जांच v. a. examine, try, prove.	जांच
बग	تَبَّأ v. a. cheat, deceive.	जाप v. a. repeat the name of God internally.	जाप
बहल	تَبَّأ v. n. walk about, ramble.	जात v. a. close with, unite.	जात
बन्	تَبَّن v. n. be fixed, be settled.	जात्र v. n. be procurd.	जात्र
बनठना	تَبَّن v. n. jingle, rattle.	जात्र v. a. shake off, join; stud, set jewels.	जात्र
बिनक	تَبَّن or تَبَّن v. n. sob.	जात्र v. n. be joined, be mended.	जात्र
बोंक	تَبَّن or تَبَّن v. a. strike, knock, hammer; drive (a stake).	जात्र v. a. tighten, bind, tie.	जाकड
बरु	تَبَّن v. n. be fixed, be settled.	जगल v. a. chew the cud.	जगल
बेल	تَبَّل v. a. shove, push.	जगमा v. n. glitter, glimmer.	जगमा
बिप्	تَبَّب v. a. press, squeeze, feel.	जग or जग v. n. burn.	जल
बेर	تَبَّر v. n. bawl, roar to; tune.	जगला v. a. be indignant, rage.	जलजल
बिस	تَبَّب v. n. throb, palpitate.	जग v. n. germinate, grow.	जग

जम्	جم v. n. be frozen ; be collected ; adhere.	जिपा v. n. take a nap.	जघा
जसक	جسک v. n. succeed, go on well, fit ; be assembled.	جیپت v. n. snatch, spring on.	जघट
जमहा	جمها v. n. gape, yawn.	جیپک v. n. fan ; spring ; wink.	जघक
जन्	جن v. n. be delivered (of child).	جیپلا v. a. wash, rinse.	जघला
जन्ना	جنتا v. n. be squeezed, be pressed.	جیٹلا or جیٹال v. a. falsify, belie, prove to be false.	जुठाल
जनम्	جنم v. n. be born.	جیتک v. n. shake, touse : become lean.	जरक
जोत	جوت v. a. yoke ; plough, till.	جیجھک v. n. start, startle.	निकक
जूक	جوک v. n. fight ; be killed in battle.	جیر v. n. wither, fade, pine.	जिजक
जोख	جوکھ v. a. weigh.	جویر جیरा v. n. trickle, rill.	जुर
जोंक	جونک v. a. rail.	جیتر v. n. fall off, be shed.	जिरफिरा
जोह	جوه v. a. expect, look out for.	جیترप v. n. fight (as cocks).	जर
जाड	جھاڑ v. a. sweep, shift, clean.	جیترक v. a. brow-beat, snap at.	जरप
जाल	جیال v. a. polish : solder.	جیपक v. a. chatter, reflect, lament.	जिडक
जास	جیانس v. a. wheedle, seduce.	जिपक v. n. nod, bend down ; be angry or perplexed.	जक
जाक	جیانک v. a. peep, spy.	जिहक or जिहक v. a. shake.	जुक
		जिगक v. n. wrangle, quarrel.	जुकोल
			जगड

जल	جہل v. a. fan, move (as a fan):	چاب v. a. chew, masticate.	चाब
	v. n. be soldered, mended.	چاٹ v. a. lick, lap.	चाट
जलजला	جہلجہلا v. n. glitter, twinkle; be	چاس v. a. plough.	चास
	angry; throb, ache, smart.	چال v. a. sift.	चाल
जलस	جہلس v. n. be singed.	چانپ v. a. join; stuff, cram,	चांपू
जलक	جہلک v. n. shine.	thrust in, press.	
जिलमिला	جہلملا v. n. twinkle.	چानٹ v. a. press, squeeze.	चाट
जमक	جہمک v. n. glitter; dance.	چاه v. a. desire, love, like,	चाह
जलजला	جہلجہला v. n. be peevish, rage.	wish for, need.	
जुनुजुना	جہنجهنا v. n. tinkle, clink, ring.	چپ v. n. be stuck into, pierce.	चुभ
जुनक	जुनक v. n. tinkle, clink, ring.	چپ v. n. be abashed, blush;	चप
जनुवा	جہنوا v. n. tan (in the sun).	stoop, submit.	
जुल	जुल v. n. swing, dangle.	چپٹ v. n. be flattened.	चपट
जुम	जुम v. n. wave, vibrate, move	चिपट v. n. stick, adhere.	चिपट
	loose; slumber.	چپ چपा v. n. keep silence.	चुपचुपा
जोक	جہونک v. a. cast, push, throw.	چिचिपा v. n. adhere, cohere.	चिपचिपा
जि	جي or جيو v. n. live.	چيٹ or چيتر v. a. varnish, pal-	चुपड
जीत	جیت v. a. win, conquer.	liate, anoint.	
जिंगरा	جینگرا v. a. corrugate, wrinkle.	चपडा v. a. brazen, falsify.	चपडा

विपक् चिपक v. n. stick, spread.
 वपक् चिपक v. n. collapse.
 चेत चित v. n. be painted.
 चितव् चित् or चित् v. a. see, look at.
 चिता चित् v. a. apprise, caution.
 चिताइ चित् v. a. tear to pieces; revile.
 चुटल चित् or चित् v. a. wound.
 चठयठ चित् v. n. be agitated, wince.
 चटक चित्क v. n. crackle, crack, split.
 चसोर चित् v. a. suck (a dry substance).
 चिचिया चिया v. n. squeak, shriek, bleat.
 चर् चर् v. n. graze.
 चिर् चर् v. n. be torn, be split.
 चुरा चर् v. a. steal.
 चराण चर् v. n. burst; ache, smart.
 चरपरा चर् v. n. smart.
 चिरविरा चर् or चर् v. n. crackle, sputter, chide.
 चुरग चर्क v. n. chirp.

चर्क or चर्क v. n. gabble, prate, prattle.
 चर्च v. n. be irritated.
 चर्च v. n. palpitate, throb.
 चर्च v. n. ascend, rise, mount, advance, attack; ride.
 चर्क v. n. throb, pain.
 चर्क v. n. be finished; be adjusted or settled.
 चर्क v. n. squeak.
 चर्क v. a. masticate, chew.
 चर्क v. a. widen.
 चर्क v. a. smooth, polish.
 चर्क v. a. weed.
 चर्क or चर्क v. a. relish, taste.
 चर्क v. n. peck (as a bird).
 चर्क v. n. move, blow, flow, pass.
 चर्क v. n. scream, shriek.
 चर्क v. n. shriek, scream.
 चर्क v. a. itch, titillate.

चुरग
 चिड
 चडपडा
 चड्
 चसक
 चुक
 चिकार
 चिकल
 चकला
 चिकना
 चिकर
 चीख
 चुग
 चल
 चिल्ला
 चिलचिला
 चुलचुली

चिलक	چلڪ v. n. glitter, shine.	چوندهلا v, n. be purblind, be dim of sight.	चोंठला
चिमटु	چمڙ or چمٽ v. n. adhere.	چوندهيا v. n. be confused, amazed, dazzled.	चोंडिया
चिमरा	चमڙا v. n. grow tough.	چونڪ v. n. start, boggle, start from sleep.	चोंक
चमक	چمڪ v. n. glitter, shine.	चोन्क v. a. prick.	चोंक
चुमका	چمڪار v. a. coax, sooth, wheedle.	چها v. a. thatch, shade, roof.	छा
चुन्	چن v. a. gather, pick, choose.	چها v. a. embellish.	छिना
चंचला	चंचला v. n. be playful, be wan- ton, be restless.	چهاج v. n. thatch; befit, fit.	छाज
चिन्चिना	चिन्चिना v. n. scream, squall.	چھانٽ v. a. vomit; prune, clip.	छाट
चिंघार	चिंघार v. n. scream, screech (as an elephant).	چھانڌ v. a. tether, fasten, tie.	छाड
चु	चु v. n. leak, drip, distil, drop; drop (as fruit).	چھانڌ v. a. let go, vomit, emit.	छाड
चूर्	चूर् v. a. break to atoms.	چھپ or चिप or चप v. n. be hidden, lurk, disappear.	छुप
चोरा	चोڙا v. a. widen, expand.	چھپ v. n. be printed.	छप्
चूस	चूस v. a. suck.	चिपत्रा v. a. scatter, spread.	छित्रा
चुक	चुक v. n. err, miss, mistake.	चिप्ट v. n. decay: be pruned.	छट
चुम	चुम v. a. kiss.	चिप्ट v. n. be adrift, get loose.	छुट
चुंटा	चुंटा v. a. scratch, claw.	चिप्टा v. n. toss, tumble about.	छट्टा

चिरक ^{چيرک} v. n. be scattered, be spread, be dissipated.	چيهپنا ^{چيهپنا} v. n. simmer : sound.	कनकना
चहचहा ^{چهچها} v. n. sing, whistle, warble (as birds).	چيو ^{چيو} v. a. touch, feel, meddle.	कना
बुहबुवा ^{بوهبوا} v. a. conjure, exorcise.	چيوٽ ^{چيوٽ} v. n. escape, get loose, cease, be discharged.	कूर
विद् ^{چيد} v. n. be pierced, be bored,	چيوٽ ^{چيوٽ} v. a. let go, spare, loose, emit, emit fire ; shoot.	कौड
छिरक ^{چيرک} v. a. sprinkle.	چيول ^{چيول} v. a. pare, scrape.	कोल
चाव ^{چاڪ} v. n. be content, be satisfied : be afflicted.	چيهپا ^{چيهپا} v. a. whitewash.	कुहा
चहक ^{چهڪ} v. n. whistle (as birds).	چيهٿ ^{چيهٿ} v. a. scatter, sprinkle.	छिठ
चवगा ^{چهگا} v. a. slap, cuff.	چيٽ ^{چيٽ} v. a. irritate, vex, abuse.	केड
चहल ^{چهل} v. n. be fatigued, tire.	چيٽ ^{چيٽ} v. a. snatch, seize, pluck, pull, tear, rob.	कीन
छल ^{چل} v. a. deceive, cheat.	چيهنج ^{چيهنج} v. a. mince, hack, pound.	केनच
छील ^{چيل} v. n. be skinned, be peeled, be pared, be scraped.	چيهٺڪ ^{چيهٺڪ} v. a. detain, stop, bar.	केंक
कलकला ^{کلهکله} v. n. murmur.	چيهٺڪ ^{چيهٺڪ} v. n. sneeze.	कीक
कलक ^{کلهک} v. n. overflow, be spilt.	چيهٿ ^{چيهٿ} v. a. remember, think of.	केर
कम्कमा ^{کمههमे} v. n. glitter : sound.	چيهٿ ^{چيهٿ} v. a. rend, tear.	विठ
कन ^{کين} v. n. be sifted, strained.	چيخ ^{چيخ} v. n. roar, scream, screech.	चिक
	चिर ^{چير} v. a. rend, split, harrow.	चीर्

	خ		دَل v. a. grind (coarsely), split (pulse, &c.).	दल
खारद	خَراد v. a. turn (in a lathe).			
खार	خَرَج v. a. expend; sell.		دَلَّ v. a. agitate, toss, shake.	दुला
खरीद	خَرِيْد v. a. purchase, buy.		دَلَّلَا v. n. shake, undulate.	दलदला
	د		دَلَّكَ v. n. glitter.	दलक
दाब	دَاب v. a. press down, squeeze.		دَم v. n. glitter, flash : bend (with elasticity).	दम
दाग	دَاغ v. a. cauterize; fire (a gun, &c.).		دَمَا v. n. bend (with elasti- city).	दमा
दाव	دَاو v. a. thrash, tread (corn).		دَمَّكَ v. n. shine.	दमक
दब	دَب v. n. be pressed down, be snubbed, crouch, shrink.		دَنَدَنَا v. n. be contented, live at ease, enjoy thyself.	दनदना
दबक	دَبَك v. n. crouch, lie in am- bush, be awed : twinkle.		دَوَد v. a. deny.	दोद
दपट	دَبِط v. n. gallop : rebuke.		دَوَّر v. n. run.	दौड
डना	دَنَا v. a. press down, snub.		دَوَّس or دَوَّس v. a. accuse, blame, calumniate, censure.	दोस
दरक	دَرَك v. n. split, rend, crack.		دَوَّ v. a. milk.	दोख
दिडहा	دِزْهَا v. a. prove.		دَع v. n. burn.	दह
दुख	دُكْح v. n. ache, pain, smart.		دَهَا v. n. run, make haste.	दहा
दगदगा	دَكْدَكَا v. n. glow, gleam.		دَهَار v. a. hold, bear, owe.	धार
दगध	دَكْدَد v. a. burn; vex; chide.			

डहाड	دھاڑ v. n. roar (as a tiger).
धांस	دھانس v. a. cough (as a horse).
धाव	دھاو v. n. run, roam, run at, attack, trudge; worship.
धसक	دھسक or دھچक v. n. sink, give way (as a quagmire).
धधक	दधक v. n. blaze.
धर	दर v. a. place; give in charge; seize, hold.
धरा	दरा v. a. owe.
धुरा	दुरा v. a. fold, double, repeat.
धिरा	दुरा v. a. threaten.
धरक	दरक v. n. palpitate.
धस	दस v. n. pierce, penetrate, enter, be stuck into.
धक	दक v. n. be burnt; beruined.
धिकार	दिकार v. a. reproach, curse.
धकधका	दकधका v. n. palpitate.
धकेल	दकेल v. a. shove, push, jostle.
धगोल	दगोल v. n. roll, wallow.

दहल	दहल v. n. shake, tremble, fear.
धुरिया	दुरिया or दुरिया v. a. throw dust; winnow, sift.
धमक	दमक v. n. throb; palpitate, thump: glimmer, flash.
धमका	दमका v. a. threat, chide, snub.
धुन	दुन v. a. comb, card; beat.
धनधत्ता	दधत्ता v. a. trick, cheat.
धुनक	दुनक v. a. card, comb.
धुंधार	दुंधार v. a. season (with spices).
धो	दु व. a. wash.
धुप	दुप v. a. smear with pitch; perfume.
धस	दस v. a. ram, stuff; butt.
धोलिया	दुलिया or दुला v. a. thump, slap.
धोक	दुनक v. a. blow (with bellows).
धनवारा	दुनारा v. a. smoke.
देना	दु व. a. give, grant, permit.
दिवा	दुके or दुस v. n. appear.
देव	दुके v. a. see.

	ذ		
दांद्	ذانت or ذات v. a. snub, threat.	ذَمَكَا v. n. totter, stagger.	डगम्मा
डोक	ذوك or ذاك v. a. vomit.	ذَنِيَا v. a. sting (as a reptile).	डंकिवा
डाल्	ذال v. a. throw down, fling, throw, cast; destroy.	ذوب v. n. dive, drown, siuk.	डुब्
डांडु	ذاند v. a. fine, punish.	ذول v. n. move, shake, swing.	डोल
डाह	ذاه v. n. burn with spite, be malicious; be fused.	ذها v. a. demolish, raze.	डाह
डबक्	ذَبَك v. n. glitter.	ذهانپ v. a. cover, conceal.	बाप्
डिट्	ذت v. a. see; aim at, look at.	ذهانس v. a. blame, accuse.	बांस
डुद्	ذت v. n. stop, stand still.	ذهक or ذهانك v. a. cover.	बक
डुर्	ذر v. n. fear, be afraid.	ذها v. a. deceive, disappoint.	बका
डस	ذس v. a. bite (as a snake).	ذहक v. n. enter, take aim.	बुक
डकार	ذकार v. n. belch; bellow, low.	ذحل v. n. be cast (metal), be poured out; roll.	बल
डिम	ذग v. n. shrink; shake, move.	ذحला or ذहक v. n. roll.	बमला
डगडगा	ذगडा v. n. shake; burn clear or brightly.	ذहला v. n. totter.	बलमला
डुगडुगा	ذगडा v. n. twinkle: sound (as a kettle drum).	ذहो v. a. carry.	बो
डगर्	ذगर v. n. travel; roll.	ذहोक v. n. shut, close: steal on, approach: enter.	बुक
		ذहोक v. a. drink, gulp.	बोप्
		ذहونده v. a. seek, search for.	बुं

रात	رات v. a. die, stain.
राज	راج v. n. shine, be adorned.
रोध	رُوب v. n. be at bay, stop.
रघट	رَهِت v. n. slip, slide.
रट	رَت v. a. repeat, iterate.
रच	رَچ v. n. be formed, be made: be set to work : stain.
रुच	رُچ v. n. be agreeable, excite desire.
रुस	رِسا or رُس v. n. be displeas- ed, be angry, be vexed.
रुक	رُك v. n. be stopped, be pre- vented, be enclosed.
रख	رَک v. a. keep, place, possess.
रगड	رَگڑ v. a. rub, scour, fret.
रगेद	رَگید v. a. pursue, chase.
रल	رَل v. n. be mixed, be rolled.
रम्	رَم v. n. turn, roam, range.
रन्ध	رَند v. n. be cooked, be boiled.

रङ्गा or रङ्ग v. a. colour.	रंग
रो v. n. cry, weep ; grieve.	रो
रुठ्ठे v. n. be cool (with a friend), quarrel.	रूठ्
रुस or रुस v. n. be dis- pleased.	रोस
रुल v. a. plane, polish, smooth : select, pick.	रोल
रुन्प v. a. plant, transplant.	रोप
रुन्दे v. a. trample, ride over.	रोंध
रुन्दे v. a. enclose, surround ; watch. v. n. be confounded.	रुंध
रे v. n. stop, stay ; live.	रह
रुहस v. n. be pleased, rejoice.	रहस
रुतिया or रुत v. a. file ; thrum.	रत
रुज्जे v. n. be pleased.	रोज
रुल v. a. shove, push, rush.	रोल
रुन्दे v. a. dress (food), cook.	रोन्ध
रुन्क v. n. bray (as an ass).	रोक
रुन्क v. n. creep, plod.	रोच

س			
सराव्	سَرَاب or سَاب v. a. curse.	سَر v. n. be performed; issue.	सर
साध	سَادَ v. a. practise, learn.	سَبِرَا or سَبِرَا v. a. cool; set off, set afloat; despatch.	सिरा
सार	سَار v. a. mend, perform.	سَرَاهَ v. a. praise, approve.	सराह
सास	سَاس or سَانَس v. a. snub, chide.	سَرَجَ v. a. create, produce.	सिरज
माल	سَال v. a. perforate, bore: v. n. ache, smart, pain.	سَرَسْرَا or سَرَسْرَا v. n. crawl, creep (as a snake, &c.).	सरसरा
सान्	سَانَ v. a. knead (dough, &c.): sharpen, whet.	سَرَكْتُ v. n. be moved, remove.	सरक
सता	سَتَا v. a. tease, fret, trouble.	سَرَّ v. n. rot; ferment.	सड
सठ्	سَتَّ v. n. join, unite, stick.	سُرَّپ v. n. sip.	सुडप
सटपरा	سَتَّپَنَا v. n. be surprised.	سُرَّكْتُ v. a. swallow by gulps.	सुडुक
सटक्	سَتَّكْتُ v. n. flee, disappear.	سَسْتَا or سَسْتَا v. n. rest.	सुस्ता
सज्	سَجَّ v. n. be prepared; fit.	سُسْكَار v. n. hiss (as a snake).	सुस्कार
सिजा	سَجَّهَا v. a. tan, boil, melt.	سِسْكَت v. n. sob.	सिसक्
सधा	سَدَّه v. n. be fully instructed.	سَكْتُ v. n. be able.	सक्
सुधा	سُدَّهَا v. a. put in mind.	سَكَار v. a. accept (a bill, &c.).	सकार
सिधार	سِدَّهَار v. n. go, depart, set off.	سَكَّجَ or سَكَّجَ v. n. fear, be in awe, be abashed.	सकोव्
सुधर	سُدَّهَر v. n. be correct, be mended, be adorned, be adjusted.	سَكَّرَا v. a. straiten; cause to accept (a bill, &c.).	सकरा

सकड	سَكِر v. n. shrink, draw in.
सकौड	سَكُوڑ v. n. shrink, contract, shrivel, wrinkle.
सकेत	سَكِيَت v. a. tighten, straiten.
सलज	سَلَجِيَه v. a. be unravelled, be disentangled.
सलग	سَلَك v. n. light, be kindled.
समा	سَمَا v. n. be contained in.
संभल	سَمِيْل v. n. be supported, held up, protected, shielded.
सिमट्	سِمِٹ v. n. contract, shrink.
समज	سَمِجِيَه v. a. comprehend, under- stand, know.
समर	سَمَر v. a. remember, mention.
सुन	سُن v. a. hear.
सिनक	سِنَك v. a. blow the nose.
सन्कार	سِنَكَار v. a. beckon, hint, wink.
संगार	سِنْكَار v. a. adorn, decorate.
सन्वर	سِنَوَر v. n. be dressed, deco- rated, adorned, adjusted.

सन्हार	سَنْهَار v. a. kill, make away.
सो	سَو v. n. sleep; die.
सवाच	سَوَاح v. a. try, prove.
सोभ	سَوِيَه v. n. become, besit.
सोत	سَوْت v. n. sleep.
सुज	سُوَج v. n. swell, rise.
सुज	سُوَجِيَه v. n. be visible, be seen.
सोच	سَوِج v. a. consider, meditate.
सुख	سُوَكْه or سُوَك v. n. become dry; shrivel, pine away.
सोख	سُوَكْه v. a. absorb, soak up.
सोय	سَوِيَب v. a. commit, entrust.
सुघ	سَوْنِجِيَه v. a. smell.
सोह	سَوِه v. n. become, beseem : v. a. weed.
सह	سَه v. a. bear, endure.
सिहर	سِهَر v. n. shiver (with cold).
सिरा	سِهْرَا v. a. tire, tease, tickle.
सरा	سِهْرَا or سِهْرَا v. n. have the hair stand on end, thrill.

सन्हार
सो
सवाच
सोभ
सोत
सुज
सुज
सोच
सुख
सोख
सोय
सुघ
सोह
सह
सिहर
सिरा
सरा

सहर	سهر v. a. trail, drag.
सह्ला	سهلا v. a. tickle, stroke.
सहम्	سهم v. n. fear, be afraid.
सहेज	سهج v. a. try : adjust : provide.
सी	سي v. a. sew, stitch.
सीज	سج v. n. exude : seeth, boil.
सीब	سب or سبج v. a. water.
सीक	سك v. a. learn, acquire.
सेत	سنت or سينت v. a. adjust.
सेध	سهد v. a. mine.
सेक	سك v. a. toast, warm.
सेव	سيو v. a. incubate, hatch, brood ; attend on.
सेहट	سهه v. a. whisk.
	ش
शरमा	شرا v. n. be ashamed.
	ف
फर्मा	فرما v. a. order, command.

	ك	काप
	كپ or كاپ v. n. shiver, tremble, quake, shake.	
	كانتر v. a. tread, trample.	कांड
	كانك v. n. grunt.	कांख
	कत v. n. be spun.	कत
	कटर v. a. clip, cut, cut out.	कतर
	कूतर v. a. cut (with the teeth).	कुतर
	कूत v. n. be cut ; be abashed, stopped ; die of wounds.	कट
	कूक v. n. sprain, twist ; pain.	कचक
	कूकजा v. n. swarm : be gritty.	कचकचा
	कूकजा v. n. gnash the teeth.	किचकिचा
	कूकल v. n. bruise, crush.	कुचल
	कूकप v. n. be washed.	कूक
	कूकिया v. n. be afraid, shrink.	कूकिया
	कूकुरा v. n. frisk, leap, caper.	कूकुरा
	कूकूत v. n. frisk.	कूकूत
	कर v. a. do, make, practise.	कर
	करा v. n. be hard or stiff.	करा

कराह	كَرَاهَ v. n. groan, sigh.
करका	كَرَكَ v. a. strain, sprain, break.
किरकिरा	كَرَكَرَا v. n. grate, be gritty.
करेल	كَرَيْلَ v. a. poke.
करुक	كَرَكَتَ v. n. crack, thunder.
कुडकुडा	كَرَكَرَا v. n. cluck : murmur.
किडकिया	كَرَكَرَا v. n. gnash the teeth.
कडह	كَرَّوْ v. n. be drawn, be pulled.
कुडह	كَرَّوْ v. n. grieve, mourn, pine.
कस	كَسَّ v. a. tighten : assay, try.
कसक	كَسَكَتَ v. n. suffer pain, pain.
कफना	كَفَّنَا v. a. cover with a shroud.
ककोर	كَكَوْرَ v. a. scoop, excavate.
किकिया	كَكِيَا v. n. shriek, scream.
कला	كَلَّا v. a. parch (grain).
कुलबुला	كَكْبَلَا v. n. itch, fidget, writhe.
कलप	كَكَلَبَ v. n. be grieved.
किलकिला	كَكَلَلَا v. n. be peevish, snarl.
कलिया	كَكَلِيَا v. n. blossom, bloom.
कमा	كَكَمَا v. a. earn, work : lessen.

कमिला	كَكَمَيْلَا v. n. wither, droop, blast.
कन्दहिया	كَكَنْدَهِيَا v. a. shoulder.
कुत	كَكُوْتَ v. a. value, appraise.
कुट	كَكُوْتَ v. a. pound, beat, cudgel.
कुद	كَكُوْدَ v. n. leap, jump, rejoice.
कुड	كَكُوْزَ v. a. dig out, excavate.
कुस	كَكُوْسَ v. a. curse.
कुट	كَكُوْطَ v. n. sob, cry, scream : v. a. wind up (a watch, &c.).
कुलिया	كَكُوْلِيَا v. a. embrace.
कुच	كَكُوْجَ v. a. prick, stab, gore.
कुडह	كَकُوْنْدَهَ v. n. lighten, flash.
कह	كَكُهَّ v. a. tell, say, bid, order.
खा	كَكُهَّا v. a. eat; embezzle; get.
खोड	كَكُهَانْدَ v. a. pound : excavate.
खोस	كَكُهَانَسَ v. n. cough
खबह	كَكُهَيْبَ or كُهَيْبَ v. a. affect, penetrate : adorn.
खप	كَكُهَيْبَ v. n. be dried up : sell, go off : remain, join.

खटक	کھٹک v. n. <i>rankle, offend.</i>	کھلا v. a. <i>parch; v. n. wither.</i>	कहला
खुटक	کھٹک v. a. <i>nibble: doubt.</i>	کھلایا v. n. <i>boil.</i>	खलबला
खटावटा	کھٹکھٹा v. n. <i>knock, rap, tap.</i>	کھلकिला v. n. <i>laugh out, titter.</i>	खिलखिला
खुजला	کھجला v. n. <i>itch, scratch, tickle.</i>	कहिला v. a. <i>skin, flea.</i>	खलया
खिजला	कहिला or कहेजा v. n. <i>fret, be vexed.</i>	कहेत v. a. <i>refute.</i>	खंड
खिच	कहेज v. n. <i>be drawn, be pulled.</i>	कहेन्डा v. a. <i>scatter.</i>	खिंडा
खदेड	कहेडिठ v. a. <i>pursue, hunt.</i>	कहेन्कार v. a. <i>expectorate, hem.</i>	खिखार
खुरच	कहेरज v. a. <i>scrape.</i>	कहेन्काल v. a. <i>wash, rinse.</i>	खिगाल
खगेंच	कहेरोज or कहेरोत v. a. <i>scratch.</i>	कहे v. a. <i>lose, get rid of.</i>	खो
खहार	कहेहार v. a. <i>sweep.</i>	कहेठ v. a. <i>pluck, pick.</i>	खोट
खडेक	कहेठक v. n. <i>clang, rustle, rattle.</i>	कहेज v. a. <i>search for, inquire.</i>	खोज
खडाखडा	कहेठक्रेठा v. a. <i>creak, clatter, jar;</i> <i>grind the teeth; snore.</i>	कहेड v. a. <i>dig, delve; search.</i>	खोद
		कहेडरा v. n. <i>trot.</i>	खोदरा
खस	कहेस or कहेस v. n. <i>sink, drop off.</i>	कहेल v. n. <i>boil.</i>	खोल
खिसल	कहेसल or कहेसक v. n. <i>stir, slip.</i>	कहेनुस or कहेनुज v. a. <i>thrust, stuff.</i>	खोस
खसोट	कहेसुठ v. a. <i>pull, tear, scratch.</i>	कहेनुके v. n. <i>cough.</i>	खोक
खिसया	कहेसिया v. n. <i>grin.</i>	कहेसिज v. n. <i>be angry, be vexed.</i>	खिज
खुल	कहेल v. n. <i>be opened; clear up.</i>	कहेसिद v. a. <i>run after, persecute.</i>	खेद
खिल	कहेल v. n. <i>blow (as a flower);</i> <i>be delighted, laugh.</i>	कहेसिस v. n. <i>grin.</i>	खेस
		कहेसिल v. a. <i>play, sport.</i>	खेल

वैचना	كَيْبَحٌ or كَيْبَحٌ or كَيْبَحٌ pull, draw.
खेवना	كَيْبُو v. a. row, paddle; suffer.
किन	كَيْبُو v. a. purchase, buy.
	ك
गाठल	गा v. a. sing.
गाजल	गाज v. n. roar, thunder.
गाडल	गार v. a. strain, squeeze.
गांठल	गांठ v. a. tie, join, stitch.
गांसल	गांस v. a. pierce, transfix, spit.
गाह	गाह v. a. calk; thrash; seek.
गुवो	گُوهُ or گُوهُ v. a. thrust, pierce.
गठ	گُت v. n. join, unite, collude.
गदसदा	گَدگَد v. a. tickle, titillate.
गुजरल	گُذَر v. n. pass, omit; die.
गुजरान	گُذَران v. a. present, offer.
गिरल	گِر v. n. fall, drop; be spit.
गरज	گَرَج v. n. thunder, roar.
गुरज	گَرَج v. n. snarl.
गरगरा	گَرگَر v. n. gargle; roar, roll.
गडु	گُذُر v. n. penetrate, be driven in, be set; be hurried.

गडगडा	گَرگَر v. n. thunder, rumble.
गुडगुडा	گُذُرگُذُر v. n. rumble (the bowels).
गिडगिडा	گِرگِر v. a. beseech, implore.
गडह	گُذُر v. a. malleate; form.
गल	گَل v. n. melt, be dissolved.
गिल्या	گَلِيَا v. a. abuse; force food &c. down the throat.
गिन	گِن v. a. count, number.
गुनगुना	گُنگُن v. n. snuffle, snivel.
गिनवा	گِنُوا v. a. lose, waste, spend.
गुठह	گُوْتِه or گُوْتِه v. a. thread, plait, stitch; put on a spit.
गोच	گُوچ v. a. catch, seize.
गोद	گُوَد or گُوَد prick, puncture.
गुंध	گُوْنْدِه or گُوْدِه knead: plait.
गोड	گُوڈ v. a. dig, scrape.
गुंज	گُوْج v. n. resound hum, buzz.
गह	گِه v. a. take, seize: blush.
घाल	گَال v. a. ruin: thrust in.
घबरा	گَبِرَا v. n. be confused.

घट	گھٹ v. n. abate, decrease.
घिर	گھیر v. n. be surrounded, be enclosed; gather (clouds).
घरना	گھरना v. n. snore.
घिस	گھिस or گھيس v. n. be rubbed; v. a. rub; beat.
घुस्	گھुस् v. n. be thrust in, enter.
घसीट	گھسیت v. n. be dragged, trail.
घिघिया	گھिغيا v. n. falter, fawn, coax.
घल्	گھل v. n. dissolve; mellow.
घमा	گھमा v. a. bask in the sun.
घिंघा	گھينغا v. n. be hoarse.
घरघना	گھرنغا v. n. jingle, ring.
घंघोल	گھنچول v. a. rinse, stir (a liquid).
घुंठ	گھुंठ or گھوٹ v. a. gulp, drink.
घोट	گھوٹ v. a. plod: shave.
घूर	گھूर v. a. stare at, frown at.
घूम	گھूम v. n. go round, turn, roll.
घोट	گھوٹ v. a. polish: strangle.
घरूर	گھهر v. n. thunder.
घेपू	گھيپ v. a. mix, mingle (paste).

ل	لا v. n. bring; produce.	ला
لپت	لپت v. n. cling, stick, adhere.	लियट
लपित	لپیت v. a. wrap up, fold, spread.	लपेट
लपेट	لپیت or لپیت v. n. be dragged.	लठर
लठर	لپیت v. a. kick.	लनिया
लनिया	لٹ v. n. be plundered.	लट
लट	لٹپتا v. n. stagger, trip.	लटपटा
लटपटा	लٹکت v. n. hang, dangle.	लटक्
लटक्	लٹپيا v. a. cudgel, belabour.	लटिया
लटिया	لجا v. n. blush, be ashamed.	लजा
लजा	لجبا v. n. soften.	लजलजा
लजलजा	لجا or لجة v. n. bend.	लका
लका	لچکت v. n. spring, bend.	लचक्
लचक्	لچکا v. a. jolt, strain.	लचका
लचका	لچلچा v. n. be clammy, elastick.	लचलचा
लचलचा	لد v. n. be loaded, be laden.	लद
लद	لرز v. n. shake, tremble.	लरज्
लरज्	لتر v. n. fight, quarrel.	लड
लड	لترتر or لترتر v. n. stammer: stagger.	लउखडा

लुडके लُودِ or لُودِ or لُودِ v. n.
 roll, fall off, slide.
 लडिया لُودِ v. a. thread, string.
 लसलसा لَسَّ v. n. be clammy or glu-
 tinous; agglutinate.
 लिख लिخ v. a. write.
 लख लिخ v. a. look at; perceive.
 लावलावा لَوَّ v. n. gasp, pant.
 लगा लَغَّ v. n. be applied; begin.
 ललाचा لَلَّ v. n. long; v. a. cause to
 long, tantalize, covet.
 ललकार لَلَّ v. a. call; challenge.
 ललिया لَلَّ v. a. coax, beg; redden.
 लला लَلَّ v. a. lengthen.
 लला लَلَّ v. n. limp.
 लोभा लَوَّ v. n. be enamoured.
 लोट लَوَّ v. n. wallow, roll about.
 लोट लَوَّ v. n. turn over or back.
 लुट लَوَّ v. a. plunder; squander.
 लुक لَوَّ v. a. catch.

लुक v. n. shine, flash, lighten.
 लہ لہ v. n. answer, avail; get.
 लहरा لہر v. n. tantalize: undulate.
 लहक लَهَك v. n. warble: glitter.
 لي لِي v. a. take, get, receive.
 لپ or لپ لِي v. a. plaster.
 لیت لِي v. n. repose, lie down.
 ليس لِي v. a. plaster, daub, smear.
 لیل لِي v. a. swallow, gulp.

م

ماپ v. a. measure.
 مار v. a. smite, beat, kill.
 مان v. a. believe, allow, obey.
 مايج v. a. scour, scrub, clean.
 مايد v. a. rub, tread: starch.
 مانگ v. a. ask for, require.
 مترا v. a. persuade.
 متبه v. a. churn; knead.
 ميت v. n. be effaced, expire.
 متك v. n. wink, ogle, coquet.

लोक

लह

लहरा

लहक

ले

लीप

लेट

लेस

लील

म

माप

मार

मान

माज

माड

मांग

मत

मथ

मिठ

मटक

मटिया	مَتِيَا v. n. wink at, connive at.	مِل v. n. meet, occur, be mixed.	मिल
मच्	مَج v. n. be made or produced.	مَنْد v. n. be shut, be closed.	मंद
मिच्	مِج v. n. shut, close.	مَنْد v. n. be shaved.	मंड
मिचकार्	مِجْكَار v. a. rinse.	مَنْدِيَا v. a. starch.	मंडिया
मचल	مِجَل v. n. be perverse.	مَوْت v. n. make water.	मत्
मचमचा	مِجْمِچَا v. n. creak, crack.	مُوس v. a. pilfer, steal, rob.	मूस
मचोड	مِचोड v. a. twist, break.	مَوْل v. n. bloom; intoxicate.	मोल
मू, मरना	مُو or مَر v. n. die, expire.	مُو v. a. allure, fascinate.	मू
मुरजा	مُرْجِيا v. n. wither, droop, pine.	مُه v. a. churn.	महल
मूरवा	مُرْكَا v. n. twist, writhe.	مُهْكَت v. n. emit odour.	महक्
मरोड	مُرुड v. a. twist, writhe, gripe.	مِج v. a. rub (with the hands).	मेज
मोड	مُठ v. n. turn back, be twisted.	مِيس v. a. grind: tweak.	मीस
मडह	مُठ v. a. cover, line, gild.	مِيمِيا v. n. bleat (a kid).	मिमिया
मूडहिया	مُठْهِيا v. n. be twisted, writhe.	ن	न
मडिया	مُठِيا v. a. paste.	نَپ v. a. measure, weigh.	नाप
मसकरा	مُسْكَرَا or مَسْكَا v. n. smile, grin.	نَچ v. n. dance.	नाच्
मसक्	مَسْكَ v. n. be torn, rent, split.	نَانْد v. a. begin.	नादह
मसल	مَسَل v. a. crush, bruise, break.	نَاد v. a. yoke.	नाद्य
मुकर	مُकर v. a. deny.	نَانْكَ v. a. cross, leap over.	नाघ
मल	مَل v. a. rub, anoint.	نِत्र v. n. be ended, performed.	निवड

निभ	نِيب v. n. serve, be performed.
नियत	نِيبْت v. n. be settled, decided.
निधार	نِيبَار v. a. pour off (clear water).
निजा	نِيبْجَا v. a. spy, espy.
निजोट	نِيبْجُوت v. a. twitch.
निचोड	نِيبْजुट v. a. wring, squeeze out.
निरख	نِيبْख v. a. spy, look at.
नसा	نِيسَا v. a. spoil, destroy.
नकार	نِिकَار v. a. refuse.
निकल	نِिकَل v. n. issue, go or come out.
निखोस	نِिकِيس or निकोस v. a. grin.
निखर	نِिकِखर v. n. be skinned, cleaned.
नखिया	نِिकِيبَا v. a. claw, scratch.
नघचा	निक्या v. n. approach.
निगल	निकल v. a. swallow, gulp down.
निगंद	निकन्द v. a. quilt.
निमता	निमता v. a. strengthen, better.
नो	नो v. n. bend, stoop; obey.
नोच	नोच v. a. pinch, scratch, claw.
नहा	नहा or न्हा v. n. bathe, wash.

निहार	निहार v. a. look at, watch, spy.
निहर	निहर or निहर v. n. bend, stoop.
निद	निद or निन्द v. n. sleep.
निद	निन्द v. a. deny; blame.
नेवो	निवो v. n. stoop.
नेवोता	निवोत or निवोत v. a. invite.

و

वार	वार v. a. go round; sacrifice.
वर्गला	वरगलान v. a. deceive, inveigle.
वैक	वैक v. a. skin.

३

हार	हार v. n. lose, be overcome.
हंपह	हंपह or हान्पह v. n. pant.
होड	हान्द v. n. wander, ramble.
होक्	हान्क v. a. drive; bawl to.
हयिया	हत्पिया v. a. seize.
हट	हत्क or हत् v. n. be driven back, retire, shrink.
हठर	हत्तर v. n. hurry.
हिचक	हिचक v. n. draw back, waver.

हचका	هَجَكَ v. a. jolt.	هَلِكُور v. a. agitate: v. n. wave.	हिनकोर
हचकिचा	هَجَكِيحَا v. n. hesitate, flutter.	هَلُور v. n. biliow, wave.	हिलोर
हदिया	هَدِيَا v. n. hesitate, boggle.	هَلَكْت v. n. be hung on, stick.	हिलग
हर	هَر v. a. take by force, steal.	هَلَبَلَا v. n. a. shake, tremble.	हलहला
हरा	هَرَا v. a. win, beat; weary.	هَلِيَا v. n. nauseate.	हलिया
हिरा	هَرَا v. a. lose, mislay.	هَمَكْت v. n. assault, stretch on.	हमके
हरक	هَرَكْت v. n. stop; be scorched.	هَم v. a. kill, strike, smite.	हन
हरख	هَرَكْت v. n. bloom, be delighted.	هَمْدُور v. a. puddle.	हिंडोर
हरिया	هَرِيَا v. n. become green.	هَمْتَا v. a. banish, expel.	हिडा
हडबडा	هَلَبَلَا or هَمْرَبْرَا v. n. hurry.	هَمَس v. n. laugh.	हस
हडहडा	هَمْرَهَرَا v. n. shudder: crash.	هَمَنكَار v. a. drive away: call.	हमकार
हकला	هَكَلَا v. n. stammer, stutter.	هَمِينَا v. n. neigh.	हिनुहिना
हिल	هَل v. n. shake, move: tame.	هُو v. n. be, exist, become.	हो
हलप	هَلَب v. n. toss or tumbleabout.	هُول v. a. goad, thrust, stab.	होल
हलस	هَلَس v. n. rejoice, be pleased.	هَمِير v. a. look after; pursuc.	हम
हलकार	هَلَكَار v. a. set on, instigate.	هَمِيل v. n. swim.	हमस
		هَمِينَكَار v. n. low, bellow.	हिकारिनी

THE END.

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(Nasikh-talikh)

مرکہ در بند کے مروان

در دمن چک کلا

عابا تہا جان
کراہین جان
دعا کو جان
عابا تہا جان

عجز ازین مہوستان زادہ

نوہنست آدمی زادہ

مجلس
العلماء
البارئین

العلماء
البارئین

العلماء
البارئین

العلماء
البارئین

العلماء
البارئین

ابج ددزس شس ض ط ع ن
ق ک ک ل م ن و ہ ہ ہ ل ا ا ی ی

با ب ت ج د د ر ب س ش س ض ط ع ن
بق ک ب ل م ن و ہ ہ ہ ل ا ا ی ی

جا ج ت ج ج د د ر ب س ش س ض ط ع ن
جق ک ب ل م ن و ہ ہ ہ ل ا ا ی ی

Handwritten text in Arabic script, likely a title or header, rendered in a faded golden-brown ink.

Handwritten text in Arabic script, likely a title or header, rendered in a faded golden-brown ink.

Handwritten text in Arabic script, likely a title or header, rendered in a faded golden-brown ink.

سایپت سچ شد سرش شس نضط سع
 سق سکا پل سم شون سه سلا سی سه

صا صت صج صد صر صس ش ض ضط صع
 صق صک ضل صم صن ضو صه ضلا صی

طا طت طج طه طر طس ش طض طط طع
 طق طک ظل ظم ظن طو طه طلا طی

蘇州府志卷之四

蘇州府志卷之四

蘇州府志卷之四

Handwritten text in Arabic script, likely a list or index, written in gold ink on aged paper. The text is arranged in four horizontal lines, with some words appearing to be repeated or related. The script is cursive and characteristic of historical Islamic manuscripts.

ماست مجدمر مشش مضمط مع
 متق ماک بل مم من موم مجده ملا می

ماست مجدمر مشش مضمط مع
 متق ماک بل مم من موم مجده ملا می

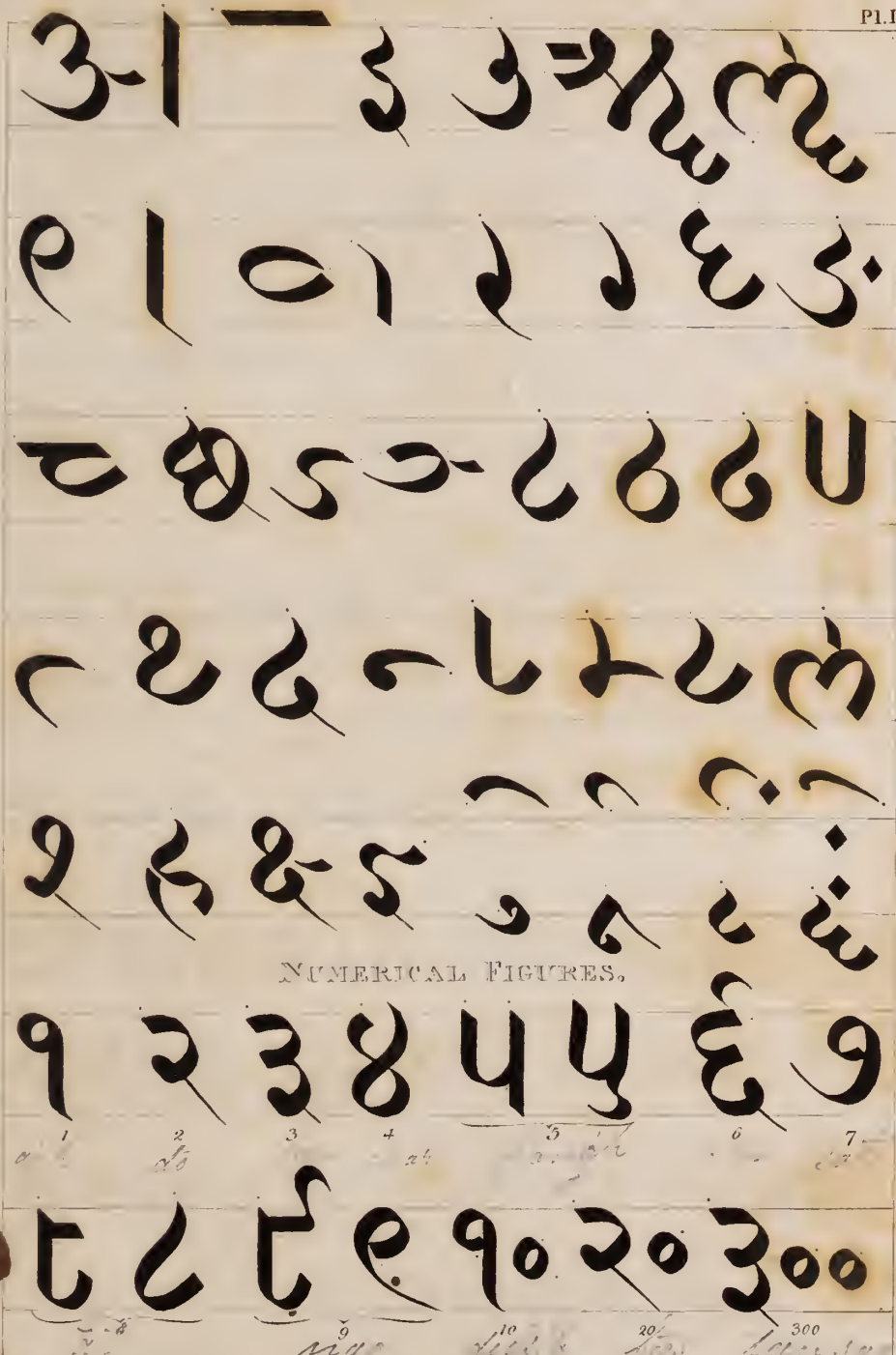
اجد نهو رطی کلین قرضت شد ضطع لا

البعد المذنب القبر عبد الله حسنی شریف غفر ذنبه

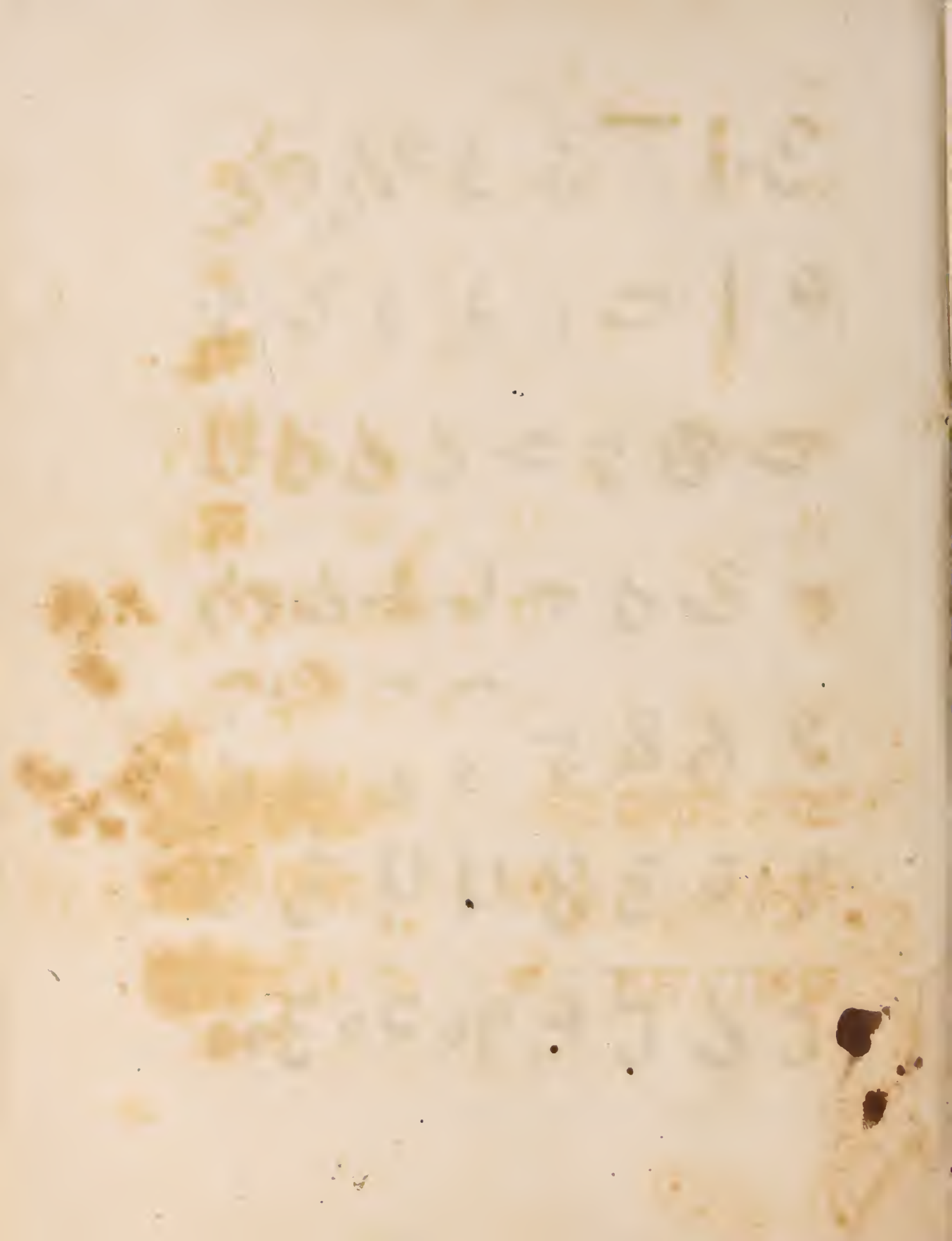
Handwritten text in Arabic script, likely a manuscript page. The text is written in a cursive style and is mostly illegible due to fading and blurring. The visible words and characters are scattered across the page, with some larger, more prominent characters that may represent specific words or initials. The overall appearance is that of an old, worn document.

THE ELEMENTS
OF THE DEVANAGARI CHARACTER.

PL. I.



NUMERICAL FIGURES.



THE DEVANAGARI ALPHABET.

Vowels.

Consonants.

Pl. II.

Initials.

Finals

अ _ă	आ _ā	इ _ĭ	ई _ī	उ _ũ	ऊ _ū	ऋ _{ṛi}	ॠ _{ṛi}	ऌ _{l̄i}	ॡ _{l̄i}	ए _ē	ऐ _{ai}	ओ _ō	औ _{au}	। _ā	क _k	ख _{kh}	ग _g	घ _{gh}	ङ _{ng}
इ _ĭ	ई _ī	उ _ũ	ऊ _ū	ऋ _{ṛi}	ॠ _{ṛi}	ऌ _{l̄i}	ॡ _{l̄i}	प _p	फ _{ph}	ब _b	भ _{bh}	म _m		च _{ch}	छ _{chh}	ज _j	झ _{jh}	ञ _{ñg}	
उ _ũ	ऊ _ū	ऋ _{ṛi}	ॠ _{ṛi}	ऌ _{l̄i}	ॡ _{l̄i}	त _t	थ _{th}	ड _d	ध _{dh}	न _n				ट _{t̄}	ठ _{th̄}	ड _{d̄}	ढ _{dh̄}	ण _{n̄}	
ऋ _{ṛi}	ॠ _{ṛi}	ऌ _{l̄i}	ॡ _{l̄i}	प _p	फ _{ph}	ब _b	भ _{bh}	म _m						य _y	र _r	ल _l	व _{v&w}		
ओ _ō	औ _{au}	। _ā	। _ā	श _ś	ष _{sh}	स _s	ह _h	ळ _{ll}											

Initials and Final Vowels with a Consonant.

अक आका इकि ईकी उकु उक् ऋक
 ऋकल्लकल्लक एके ऐके ओको औको

Other Forms.

अ आ ऊ ऋ ॠ ए ऐ ओ औ ओ औ ऋ रा
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The first part of the book is devoted to a general
 introduction of the subject and a survey of the
 various methods which have been employed in the
 study of the history of the world. The author
 then proceeds to a detailed examination of the
 various periods of the world's history, and
 finally to a summary of the results of his
 researches. The book is written in a clear and
 concise style, and is well illustrated with
 maps and diagrams. It is a valuable work
 for all those who are interested in the
 history of the world.

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